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M. S. S.
ENGLISH EDITION
OF
R. P. LERCHUNDI
MOORISH-ARABIC GRAMMAR.

RUDIMENTS
OF THE
ARABIC-VULGAR OF MOROCCO.

WITH NUMEROUS EXERCISES,
AND
EXAMPLES OF ITS THEORY AND PRACTICE.

BY
THE VERY REVEREND FATHER,
JOSEPH LERCHUNDI.

Of the Order
of St. Francis, Chief of the Spanish Catholic
Missions in Morocco, etc. etc.

TRANSLATED AND ADAPTED TO ENGLISH

FROM THE
Second Spanish edition.

BY
JAMES MACIVER MACLEOD

HER BRITANNIC MAJESTY'S
VICE CONSUL AT FEZ.

TANGIER
The Spanish Catholic Mission Press.
1900.



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DEDICATION
OF THE
ENGLISH EDITION

I had intended to dedicate this book to my Mother whose loving companionship made a pleasure of what would often have been a dreary task. Now, unfortunately I can only write this line in memory of her.



DEDICATION.

To the Most Excellent, Don Francisco Merry
y Colom Minister Plenipotentiary of Spain in
Morocco,

Your Excellency:

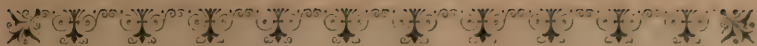
In bringing forth the *RUDIMENTS* of Arabic Vulgar as spoken in the Empire of Morocco, and in the sincere desire that the work may be of some use to the Spaniards settled, or who may settle, in this country, a debt of gratitude and patriotism moves me to dedicate it to your Excellency who, in the long period in which you have been the worthy head of our Legation, has contributed so much to the prestige and respect which Spain enjoys, and to the enlarging of our Missions.

I only feel in doing so that the little value and merit which I recognise in this book do not correspond to the name of your Excellency as I should wish.

Nevertheless, may your Excellency be pleased to accept it with your usual benevolence, and thus supply what it lacks in value and merit, and see in it only a proof of the esteem and consideration of a humble Franciscan monk who prays that God may preserve your life for many years.

Joseph Lerchundi.

Tetuan 19 March 1872.



PREFACE

TO THE FIRST EDITION.

European grammarians usually divide the Arabic Tongue into the Literary, and the Vulgar.—

Literary Arabic, called also “learned” “written” or “classical” is employed in writing; the Vulgar is the language *spoken* in the different moslem countries, but it is not written at anyrate by educated persons as it is a corruption, more or less perceptible, from “Literary” Arabic from whose rules it constantly wonders.

Still it would be an error to deduce from what has just been said that “Literary” and “Vulgar” Arabic are two entirely distinct languages. For although it may not be spoken in the same manner in all countries the Arabic is *one* tongue and has the same fixed and invariable rules in all countries where it is spoken. The Arabs have abandoned more or less in conversation and familiar use the rules of its grammar according to the greater or lesser grade of civilisation and education of the natives of each country respectively; and for that reason the Arabic-Vulgar is the same as Arabic-Literary stripped of its principal grammatical difficulties and reduced to more simple forms.

If in all the countries in which Arabic is spoken the grammatical rules were abandoned by the Arabs in equal number

in their common conversation, and *if* in all these countries the letters of the Alphabet were pronounced regularly and uniformly, *if* in Barbary. Egypt and Syria the same words were employed to express the same ideas or things the Arabic-Vulgar would be one and the same and would be subject to identical variations, and would be spoken in an uniform manner in all parts.

But this is not the case. A grammatical rule which in Syria, for example, is observed with exactness is not found in use in Barbary, and “vice versa”; some letters of the Alphabet have there a distinctly different pronunciation from what they have here. While in the former region they use a word incorrupt and truly Arabic to express a certain idea, this same idea is here expressed by some word taken from Spanish, Italian, etc.

Finally the same word used in both countries may be pronounced differently, with the vowels emphasized more or less to the rules of Orthography.

Thence arise the local differences, or rather the variety of dialects.

There are *four* principal Dialects of Arabic-Vulgar namely those of Arabia, Egypt, Syria and Barbary, and without any doubt soever the last-named is the one which breaks away the most from grammatical rules, particularly that form of it spoken in the Empire of Morocco that is to say the Dialect treated of in this work.

Many learned persons, versed in “Literary” Aarabic may especially if they do not know the vulgar *orally* perhaps judge its publication useless if not indeed positively harmful. I have

known some of these persons who are hostile to every thing relating to Arabic-Vulgar, and so, although I hardly expect to convince them I feel I ought nevertheless to make the following observations, which appear to me unanswerable, in support of its utility.

1. A learned person European or native though he may speak "Literary" Arabic observing all the rules of the grammar will not make himself understood by the commonalty of Morocco, and will be comprehended solely by those persons known in this country as "talebs", or "fkis" ("savants"), and whose number is very limited. (a)

2. Learned natives speaking amongst themselves never use literary Arabic. They observe its rules only in writing.

3. In common conversation the natives whether "fkis" or others employ the same words, and pronounce them in the same manner, although they may not be strict Arabic, nor their pronunciation that of the letters which correspond to them. Their only difference of speech lies in style.

4. He who possesses the Arabic-vulgar will not only understand everyone, but be able to make himself understood to all the natives without exception or distinction, whereas he who possesses literary Arabic alone, will be understood, as has been already observed, only by the learned.

Hence it will be understood that I do not write for those learned men whose *rôle* it is to explore the treasures contained in Oriental books and Literaries.

(a) I have read in an history of Morocco that the famous Orientalist, Jacob Gollio who in the 17th. century came here accompanying a Dutch Ambassador had to avail himself of an interpreter through not understanding the spoken Arabic while nevertheless when he wrote he astonished the *Fakis* of this Empire by his profound learning, and knowledge of *literary* Arabic.

For such Literary Arabic alone can be of service.

My task, if perhaps less pretentious, may however, prove useful to all those who need to hold intercourse of any kind with this country.

In the year 1861, when, after our glorious campaign our troops still occupied Tetuan, it was my lot, in the course of my duty, to form part of our Missions in Morocco. In those moments of enthusiastic patriotism, when all hearts beat under the same impulse at the contemplation of our traditional enemies conquered and humiliated, when all eyes were fixed upon the future reserved for this Empire in which Spain is called always to play an important part my first thought was directed towards investigating the means which might facilitate the acquisition of the language of the country, and to laying myself out constantly to its study without other object than to be able to communicate with the natives in the various relations which then or in the future might be established between us.

Not without great difficulties, due to not having in the Mission any Monk conversant with the Arabic tongue, to the lack of books for the purpose, (I do not know of any treatise, Spanish or foreing, upon the Arabic Vulgar of Morocco), and finally to the difficulty of finding any moor who would lend himself to teaching constant application to compile some few sheets for my private use.

Convinced as I am of my short comings. I never entertained the idea that these M. S. S. might be useful to the public. But at the request of certain of the clergy and Laity, and particularly, in obedience to the order of the superior, I was

obliged to put the M. S. S. into order and give them the form of a grammar. In so doing I have tried in these *RUDIMENTS* to subject to rules, as exactly as I can, the *Vulgar* idioms spoken in this Empire.

The main object of this book being to facilitate the understanding and speaking of Moorish Arabic-Vulgar my work would be very imperfect if I confined myself to merely explaining the rules, and did not combine practice with theory. To be conversant with the Arabic *Vulgar*, which is a living language, it is indispensable to speak it and to hear it spoken, and these objects will be attained by means of the compositions and Exercises I add to illustrate all the rules contained in these *RUDIMENTS*.

These Exercises employ the phrases most used in common conversation, so, from the first lesson, pupils begin to be familiarized with the usual forms of the language which is being taught to them notwithstanding my efforts I do not contend that this work by itself is sufficient for acquiring a perfect knowledge of Arabic *Vulgar*. Nevertheless I am convinced that it will facilitate its study very much, and the Missionary, the clerk, the craftsman, the merchant, and, in a word, all those who may come to this country may be enabled by its help to understand, and to be understood by the natives.

This is my only object in bringing it forth, and the only reward of this humble missionary will be its being of some service to the public in the meantime until other persons, more learned and with better knowledge bring to perfection that which I have attempted to commence.

Joined to the *RUDIMENTS* is an Appendix in which, in ad-

dition to inserting a Chronological Table containing the years of our Era from 1872 to 1972 in apposition to the corresponding years of the Moslem Era, I give an idea of measures weights and monies of this country, and finally I include a Vocabulary of the terms most usual in familiar conversation.

May all be for the greater honour and glory of God.

FR. JOSEPH LERCHUNDI.

Tetuan, March 1872.



PREFACE

TO THE SECOND EDITION.

Inflamed by the preachings of Mohamed, and eager to swell the dominions and multiply the adherents of the doctrines of the Koran the Arabs, spreading like an overflowing torrent, subdued by force of arms, Persia, Syria and Egypt. They then subjugated Oumidia and Mauritania thus extending their conquests over all North Africa from the Red Sea to the Atlantic Ocean. Crossing the channel, afterwards known as the Strait of Gibraltar, they seized Spain and penetrated even into France thus disseminating, mostly by their religious code, their rich and harmonious language, a tongue governed by a grammar of strict precepts and rigid laws.

On the conquerors mixing with the conquered they soon saw their language amplified by many words taken from the Greek, Persian, Latin or other languages used by the subjugated peoples, and, as the populace is ever hostile to every trammel and fetter which restrains its communication with its kind, grammatical rules began to be forgotten formations and declensions to be little heeded, and strange inflections and pronunciations were admitted into the current tongue. Thus originated the rule and common idiom known to Europeans as Arabic vulgar to distinguish it from the *literal*, (*literary, classical, or learned*) Arabic which follows the gram-

-matical rules and which is used in books, and manuscripts of all kinds, but which now is never used in common conversation.

Many grammars and vocabularies of Argelians Arabic vulgar have been published in French. But very little has been written on that of Morocco. The only works we know are the following: *Grammatica linguæ mauro-arabicæ juxta vernaculi idiomatis usum* by Francis Dombay, Viena 1800, a very small book, and not very correct in the pronunciation set forth.

By an order of king Charles IV of Spain signed in December 1798 the reverend fathers Patricio de la Torre, Manuel Bacas Merino, and Juan de Arce y Moris proceeded to Morocco to study the Moghrebin dialect and to collect the materials necessary for a Dictionary, or, at the least, to prepare for publication and with arabic characters, that of father Pedro de Alcalá, printed at Granada in 1505 with the title of *Vocabulista castellano-arábigo*.

The result of their labours was the publication of the following works. *Vocabulista castellano-arábigo compuesto y declarado en lengua y letra castellana por el M. R. P. Fr. Pedro de Alcalá, del orden de San Jeronimo corregido aumentado y puesto en caracteres arábigos por el P. Fr. Patricio de la Torre, de la misma orden, bibliotecario y catedrático de la lengua arábigo-erudita en el Real Monasterio de S. Lorenzo del Escorial.*

This work was printed in the first years of the present century: but, through the copies of it not having been used it is known to very few, and the only copy we now know of it is that which is preserved in the Escorial, and which only reaches the length of "Ofrecimiento" for which reason we suppose that the printing of it was not finished.

The other work was the *Compendio grammatical para aprender la lengua arabiga asi sabia como vulgar*, por D. Manuel Bacas Merino. This work is highly meritorious, and was published in Madrid in 1807, but copies of it are very rare.

So, to supply the need there was for a book dealing expressly with the Arabic vulgar of Morocco the very reverend father **Joseph Lerchundi**, the present Prefect of the Spanish Catholic Missions here published at Madrid in 1872 his excellent grammar under the modest title of *Rudimentos del árabe vulgar que se habla en el imperio de Marruecos*, to which besides explaining the rules of the common Moorish tongue he added numerous exercises and compositions, to the end that by combining practice with theory, the speaking and understanding of Moorish Arabic vulgar would be facilitated.

The first edition being exhausted, its author has resolved to publish this second edition with various improvements and additions. One of the most important is that relating to the translation of the Arabic words in latin characters. Some people censured the system of transliteration adopted in the first edition, and so, though it is difficult if not indeed impossible to transliterate with exactness Arabic words, in the second edition the author has tried to approximate the translation as nearly as possible to the vulgar pronunciation of the words, and suppressing at the same time the double letters which were apt to confuse beginners a good deal.

For this reason the *h* of the letters *ح* and *ع* have been dropped. Leaving the consonants thus, and proceeding to deal with the vowels he has had to consider two opinions held by those acquainted with the Moorish Arabic vulgar. Some say

that the transcription ought to be rigorously exact, and that all the vowels suppressed in common conversation ought to be dropped. Others, on the contrary maintain that the transliteration need not to be so rigorously exact but should be varied so as to adapt itself to the Spanish pronunciation and the rules of the Arabic grammar. In the first edition the second method was adopted, but in this edition both methods are followed so that each reader may choose the one he thinks better.

The accentuation of the pronunciation has also been improved, the accent being placed only over those vowels emphasized in pronouncing the words.

Finally, to the appendices of the first edition has been added another treating of the irregularities of the Moorish dialect, the division of the syllables, and the accent.

We do not need to extol the merit, or urge the usefulness of this book for persons much more competent than us have done so, Father Lerchundi having gained for his work the compliments and enthusiastic praises of the best arabists, particularly of the Royal Spanish Academy, which in a lucid despatch to the Director General of Public Instruction, says: » Father Lerchundi has given to his work an eminently practical character, but without deviating in the least from the » methodical and scientific exposition of his subject.

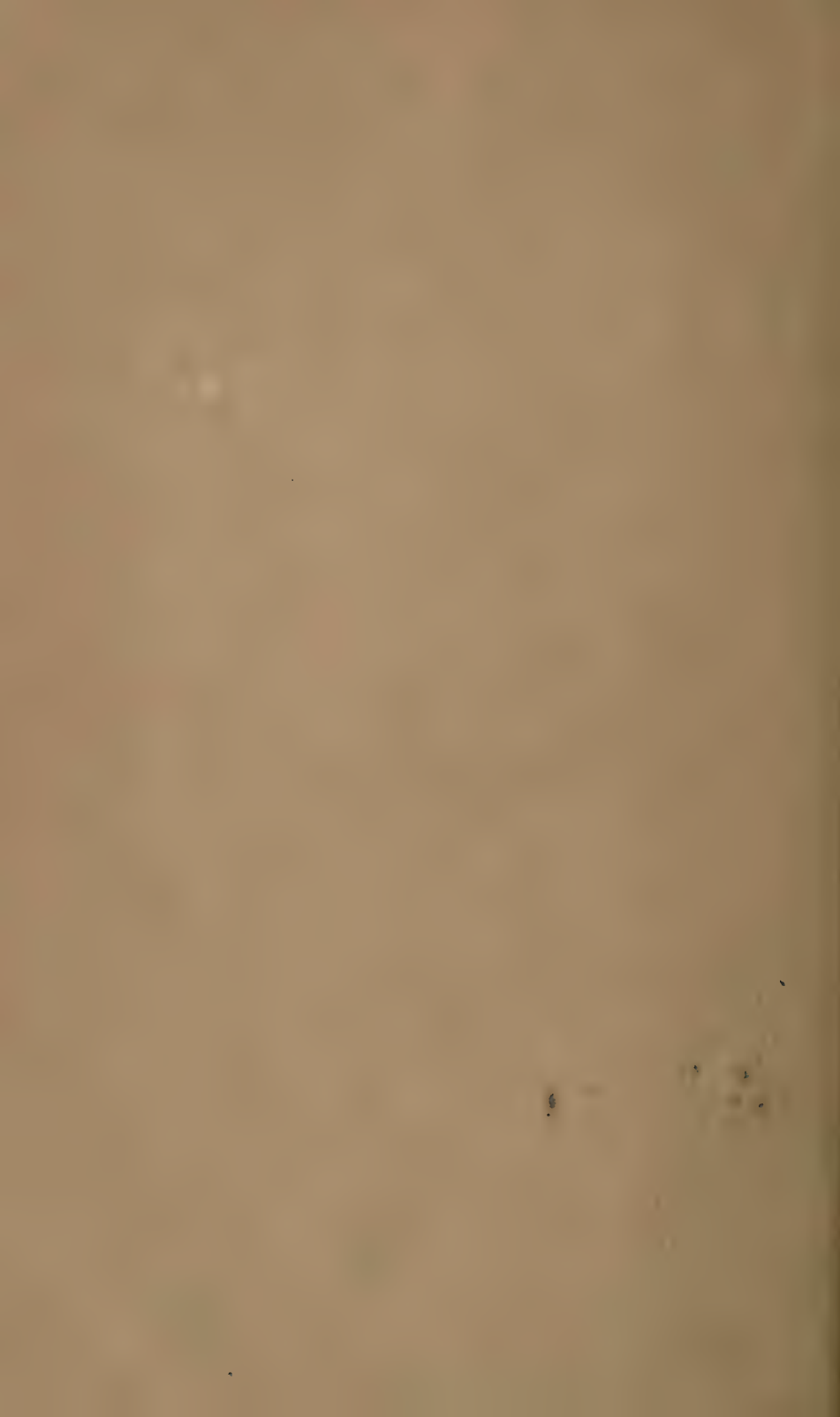
« Putting aside the tedious repetitions of the usual methods » of Ahn and Ollendorff he inclines towards the older and simpler system of Robertson, which is better adapted for persons somewhat accustomed to literary studies. The language » is clear, the printing excellent, the errata rare, so that originality, relevant merit, and manifest usefulness, all quali-

» -ties entitling it to the best approbation of the Government,
» cannot be denied to the RUDIMENTS of Father Lerchundi. »

We conclude by expressing our hopes that the respected author of this work may soon publish two other works he has in preparation, and that his strength may long be spared to him for the general good and public usefulness.

FR. FRANCISCO M.^a CERVERA M. O.

Tangier 4 October 1889.



PREFACE

TO THE ENGLISH EDITION.

The aim of the English Edition of Father Lerchundi's Grammar of Moorish Arabic-Vulgar is to afford to persons who are acquainted with English but not with Spanish, and who are desirous of learning to speak and understand the language used by Moors of all classes, an easy and efficient means of doing so.

Hitherto the only book for that purpose available to the English speaking student has been Mr. J. E. Budgett Meakin's "Introduction to the Arabic of Morocco, 1891." a useful conversation hand-book, but which unfortunately uses only Roman letters. Its author, moreover, expressly recommends such of his readers as understand Spanish to use Father Lerchundi's work, which he adds truly is the only thorough grammar "of Moorish Arabic".

The translator has adhered as closely as possible to the text of the original work, deviating from it only when the rule or illustration given is obviously not applicable to English. In such instances the original matter has been omitted, altered or supplemented as the case appeared to require.

With regard to the transliterations now used the translator has followed no hard and fast rule, but has tried rather to give to each word the English phonetic spelling most close

to its pronunciation by natives. Even the best systems of transliteration are but lame, and inadequate makeshifts, and take more trouble to learn and to apply in daily use than do the original arabic characters and their pronunciation. The translator would, therefore, have preferred to omit the transliterations almost entirely, but concluded to insert them as they may, perhaps, occasionally be helpful to the student in the masters absence.

Excepting certain repetitions in the second edition preface, the prefaces to both the first and second editions are now given in full for the sake of their interesting accounts of the origin of Moorish Arabic-Vulgar, and the efforts made to facilitate its study by Europeans.

Since, unknown to him, the work of translation was commenced, the distinguished and learned author of the original work has passed away. He died at Tangier last year, all ranks nationalities, and creeds of the community there testifying, by unprecedented marks of respect at his funeral, to the high regard in which they held him.

The translator has to thank the present head of the Spanish Catholic Missions in Morocco, the Reverend Father Cervera for accepting as a gift an undertaking to publish this Edition. Ikanks are also due to Doctor Joaquin Cortés y Bayona of Spanish Legation for his kindly arranging about its publication, and to Mr. William Kirby Green for much assistance in the transcription of the M. S. S.

J. M. MACLEOD.

Fez 17 July 1898.



PLAN OF STUDY.

1st. Study well all the letters of the Alphabet and their pronunciation, if possible with a *native* master, because there are very few Europeans who can pronounce them perfectly, especially the Gutturals.

2nd. Tell the master, if a Moor, to pronounce the letters and all the words in these **RUDIMENTS** according to their pronunciation in common conversation. Otherwise it is likely that he may pronounce them with consonants or vowels which correspond to them according to the rules of classical or Literary Arabic.

3rd. Learn by heart all the Arabic words contained in each chapter or lesson, those which are found in the exercises and those which precede the compositions.

4th. After each lesson or chapter the master ought to read slowly the corresponding exercise, and the pupil should follow him respecting the words as he pronounces them until he can read them all by himself. The reading being finished the master should cover the column to the left, and the pupil should then translate literally the Arabic text to English. Thereafter the right column should be covered and the English text translated to Arabic.

5th. The pupil ought to write the compositions in presen-

-ce of the master until he learns thoroughly the forms of the letters and can write them by himself.

6th. When the pupil can form the letters without the master's help he should write the compositions at home, but in doing so he should not have the key in sight and use it only for occasional consultation.

7th. After the composition is written the master should take the book and ask, or read in Arabic, or in English, the phrases contained in the exercises and compositions, and the pupil ought to answer translating them to English, or Arabic, as the case may be.

8th. The exercises being finished the master should put questions on the grammatical rules contained in each chapter or lesson.

9th. The order followed in these RUDIMENTS should not be inverted or altered; and the compositions as well as the Exercises should be revised as often as necessary till the pupil can repeat them with rapidity and fluency.

10th. In conclusion, the pupil ought to converse frequently with the natives, and pay much attention when he hears them speaking in Arabic.

Explanation of Abbreviations.

A.	Active.	Nr.	Neuter.
Ac.	Accusative.	N.	Noun.
Adj.	Adjective.	P. or pers. . .	Person.
Ar.	Arabic.	Part.	Particle.
C.	Composition.	Pl. plu. . . .	Plural.
Cond.	Conditional.	L. U.	Little used (a term rarely used vulgarly.)
Col.	Collective.	Pres.	Present Tense.
Com.	Common.	Pte.	Preterite Ten- -se.
Comp.	Comparative.	Pron. f ^d	Pronunciation formed.
Cond.	Conditional.	Prop.	Proper.
Conj.	Conjunction.	Pro.	Pronoun.
Dim.	Diminutive.	r. ac. n. . . .	Requires a no- -un in accusa- -tive.
Ex.	Exercise.	r. ac. p. . . .	Requires a pronoun (or person) in accusative.
E.g.	For example.	r. Jp.	Requires par-
Eng.	English.		
Fut.	Future.		
F. or fem. . .	Feminine.		
Form.	Formation		
Gen.	Genitive.		
Ind.	Indicative.		
Lit.	Literal or lite- -rally.		
M. or Masc. .	Masculine.		

r. J p. . . .	-ticle J and a per-	Subst. . . .	Used as a Subs-
	-son.		-tantive.
r. J p. and ac. n.	Requires J	tr. lit. . . .	Literal transla-
	with a person,		-tion.
	an acc. noun pre-	T.	Thing.
	-ceded by some	Tn.	Town.
	Part.	U.	Usual.
S.	Substantive.	V.	Verb.
Sig.	Signifies.	Vulg. . . .	Vulgar, or Vul-
Sing. or (S.)	Singular.		-garly.
Subj. . . .	Subjunctive.		



FIRST PART.

PRELIMINARY IDEAS.

CHAPTER I.

THE ARABIC ALPHABET.

1. The arabic alphabet consists of 28 letters all consonants, in which number is not included the *lamalif*, ل, it being a compound of ج and ا. In the following table the name, form, and value of all the letters will be found.

MOORISH-ARABIC ALPHABET.

NAME	FORM	VALUE	NAME	FORM	VALUE
<i>Alif</i>	ا	<i>a, e, i, o, u,</i>	<i>Dthal</i>	ذ	<i>Dthal</i>
<i>Ba</i>	ب	<i>b</i>	<i>Ra</i>	ر	<i>R</i>
<i>Tsa</i>	ت	<i>ts or t</i>	<i>Zain</i>	ز	<i>Z</i>
<i>Tza</i>	ث	<i>tz or</i>	<i>Ta</i>	ط	<i>Taw</i>
<i>Jeem</i>	ج	<i>j</i>	<i>Tdha</i>	ظ	<i>Dthar</i>
<i>Hha</i>	ح	<i>hh</i>	<i>Kaf</i>	ك	<i>k</i>
<i>Cha or kha</i>	خ	<i>Kh (a)</i>	<i>Lam</i>	ل	<i>l</i>
<i>Dal</i>	د	<i>D</i>	<i>Meem</i>	م	<i>m</i>

(a) pronounced like *ch* in the Scotch word *loch*.

NAME	FORM	VALUE	NAME	FORM	VALUE
Noon	ن ذ	n	Sin	س س	s (close)
Sáwd	ص	s open	Sheen	ش ش	sh
Dawd	ض	daw	Iih	ه ه	h (a)
Ain	ع ع	a long open	Wow	و	w, o, u
Ghain	غ غ	gh	Ya	ي ي	y, ee, i
Fah	ف	f	Hamza	ء	(b)
Kawf	ك	k (a)			(c)

2. The Arabs read and write from right to left.

3. All the letters forming an arabic expression must be joined to each other, except the letters ا, د, ذ, ر, ز, and و, which may only be joined to those preceding them. For this purpose the letters undergo a slight variation in form, but this variation presents no difficulty as the essential characteristic of each letter is not altered.

CHAPTER II.

THE PRONUNCIATION OF THE LETTERS.

4. The arabic tongue has guttural sounds and strong aspirates entirely unknown among us. For this cause, to acquire the perfect pronunciation of some letters it is indispens-

(a) This sound cannot be given exactly in Roman characters.

(b) It is sometimes held that the *hamza* is really the first letter of the arabic alphabet and ought to be put in the place of ا *alif* See Nos. 5. 37. and following sections treating of the *hamza*.

(c) In Arabic there are no capital letters.

-able to hear them from the voice of a native master. This being premised, let us treat of the alphabet in general, and of the most usual pronunciation which the letters have in the vulgar idiom of Morocco.

5. The ا is pronounced, first, like our *a* in father thus باب *bab* a door, or gate; second as *e* thus أنت *entza*, thou; third as *ee* (i) thus إبراة *eebra*, (or *ibra*) needle; fourth as *o* or *u* thus أذن *oodn*, ear.

The cause of this variation in the pronunciation is almost always the hamza (·) which, according to some scholars, is really a letter of the alphabet. In this case the ا is a mute letter, put into motion by the hamza which gives it the sound of *a*, *e*, *i*, *o*, *u*, according to the vowel, which accompanies it. (See N^o. 38.)

In some cases the *alif* is not pronounced, as, for instance in the plurals of verbs. e. g. عملتوا *ameltsu* you made; عملوا *amelu* they made.

6. The ب corresponds to our *b*, thus باب *bab* door, or gate.

The ت is pronounced generally like the *ts* in jetsam; thus أنت *entza*, thou; but sometimes it is pronounced like *t* simply, thus أنت *enta*, thou.

The ث is almost always pronounced like ت thus ثلثة *tsalet-sa*, three, or ثلج *tsilj* snow.

7. The pronunciation of the ج is very like that of our *j*, thus جا *ja* come, or has come, but the sound is soft and has not the *d* sound heard in our *j* usually.

NOTE. on ج This letter is pronounced sometimes like our *g* in goods thus غاز *gaz* passed; جوزة *gūza* nut: جلس *geliss* sat, instead of jaz, jooza, or jeliss. But this *g* sound is generally written ك (See N^o. 11).

The ح is a guttural aspirate and needs to be taught by the voice of the master, thus حب *hhabb* loved.

8. The ح has the sound of *ch* in the scotch word *loch* thus حياطة *chayat* tailor. It is transliterated *kh* generally.

The د and ذ are pronounced like our *d* thus دار *dar* house ذهب *daheb* gold.

9. The ر corresponds to our *r*; and the ز to our *z* thus زرزور *zárzór*.—Rice bird, Starling.

10. The ط and ظ are pronounced like our *t* and *d* strongly articulated thus طافقة *taka* window: عظم *ddam* bone.

11. The ك has the sound of our *k* thus كأس *kás* a glass: when sounded like *g* hard it is written with three dots thus كك.

NOTE. The arabic alphabet proper lacks our sound *ch* as in Churn; nevertheless in the arabic vulgar of Morocco that sound may be heard and is expressed by the ش or the ح three dots being placed below these letters, thus تشينة *técheena* orange چك *chek* pricked, pinched.

12. The ل, the م, the ن correspond to our *l*, *m*, and *n*: thus ليل *leel* night: ماء *ma* water نار *nar* fire (or hell).

13. The س has the sound of a light liquid *s* or *z* thus صاد *saad* hunted.

14. The pronunciation of the ض is little different to the ط (10) thus ضو *dow* light.

15. The ع and غ require to be taught by voice thus عربي *arbi* arab, غربي *gharbi* western, or a westerly wind (noun).

16. The ف is pronounced like our *f* thus فولة *fála* bean.

17. The ق has a stronger sound than ك; thus قنطرة *kán-tra* bridge: قال *kál* said. In some parts of Morocco it is pronounced hard thus قال *gál* he said. فمخ *gamh* they said.

18. The س is pronounced like our *s* thus سمن *smen* salt butter. It is often confused with the ص.

19. The ش has the sound of *sh* thus شأب *sháf* (he saw) (verb).

20. The *s* corresponds to our *h* as in following words: hell, hot, حرب *harab* fled (verb). This letter, when it is at the end of a word often has two dots above it, and in this case preceding vowel has the sound of *a*, the *s* remaining mute; thus كارفة *karfa* cinnamon; فولة *fula* bean, Sometimes the *s* is converted into ت, thus طافة *taka* window: طافلك *takatsék* thy window. (See N^o. 131).

21. The و is almost always pronounced like our *w*; or as *oo* (û) or as *ó* long: thus واد *wad* river دودة *dâda* worm; سلوكي *selóki* greyhound.

22. The most common pronunciation of the ي is *ee* (i) thus بئر *bîr* well. It is also pronounced like *e* long (our *e* in *fetter*) thus طريق *trek* road; the final ي is sometimes mute and it then has the sound of the preceding vowel which is *a*, and in this case it is not dotted; thus أعطى *áata* gave: (verb). على *álá* upon (preposition). In Morocco as a rule the dots upon the letters و, ي, and ف are suppressed when they are finals.

23. In the following table the order in which orientals write the alphabet is given, and should be noted in case of the pupil using arabic dictionaries.

Order of Oriental-Arabic Alphabet.

1. ا	8. د	15. ح	22. ك
2. ب	9. ذ	16. ط	23. ل
3. ت	10. ر	17. ظ	24. م
4. ث	11. ز	18. ع	25. ن
5. ج	12. س	19. غ	26. هـ
6. ح	13. ش	20. ف	27. و

ي 28. ق 21. ص 14. خ 7.

24. From what has been shewn in this chapter it will be seen that all the arabic letters have their equivalents or analogies in our alphabet except the following, ش, ث, ت which could be represented with two letters thus ت *ts*, كنت *koonts*, ش *sh* شرب *shereb* to drink, and ع, خ, ح, and س.

NOTE. Many believe that to portray the pronunciation of arabic with European characters is of little utility; and, truly, the exact pronunciation of any tongue, particularly the arabic, cannot be learned in books alone.

Nevertheless, Phonetic Transliteration being an innovation introduced by modern linguists as of great value in learning living languages I have no hesitation in adopting it, endeavouring at the same time to put it down with the greatest possible simplicity so as to facilitate to beginners the reading of the arabic words contained in these *Rudiments*. Without this help they would be embarrassed in many cases, since the arabic words are generally given without the corresponding vowels, for which reason the Moors almost always break, on this point, the rules of literary arabic.

READING AND TRANSLATION EXERCISE I (a).

- | | |
|--|-----------------------------|
| 1. Peace be upon ye. | 1. السلام عليكم (b) |
| 2. And upon ye, Peace. | 2. وعليكم السلام |
| 3. How art thou? (c) | 3. كيف انت (c) |
| 4. Well. Praise (be) to God (d) | 4. على خير الحمد لله لا باس |
| (Is) nothing wrong with thee? (meaning, are you well). | عليك |

- (a) Keep in view the instructions given in the *Plan of Study*.
 (b) The verb. *to be* is not usually expressed in the present tense in arabic.
 (c) Literal translation *Upon Good The praise to God*.
 (d) This greeting may be used at any time of the day.

5. No evil (i. e. quite well).

Hast thou brought the
needle?

6. I have brought the needle.

7. Hast thou brought the gold?

8. I have brought the gold.

9. Hast thou brought the
glass?

10. I have brought the glass.

11. Hast thou brought the
water?

12. I have brought the water.

13. Hast thou brought the cin-
-namon?

14. I have brought the cinna-
-mon.

5. لا بأس (a).

جبت الإبرة

6. جبت الإبرة

7. جبت الذهب

8. جبت الذهب

9. جبت الكاس

10. جبت الكاس

11. جبت الماء

12. جبت الماء

13. جبت الفرفة

14. جبت الفرفة

Pronunciation of words in preceding exercise.

1. *Es-salaamu alikum.*

2. *U-alikum es-salaam.*

3. *Keef entsa.*

4. *Ala khair, al hamdu lillah,*
la bas alik.

5. *La bas. Jeebtsi al ibra?*

6. *Jeebts al ibra.*

7. *Jeebtsi ad-dahab?*

8. *Jeebts ad-dahab.*

9. *Jeebtsi al-kas?*

10. *Jeebts al-kas.*

11. *Jeebtsi al-ma?*

12. *Jeebts al-ma.*

13. *Jeebtsi al-karfa?*

14. *Jeebts al-karfa.*

(a) See Note d page 6.

Expressions contained in the following composition exercise.

I have	<i>andi</i>	عندي
Thou hast	<i>aindek</i>	عندك
The fire	<i>en-nar</i>	النار
The (salt) butter	<i>es-smin</i>	السمن

COMPOSITION 1.

Phrases to be written in arabic.

Hast thou the fire?—I have the fire—Hast thou the butter? I have the butter.—Hast thou the cinnamon? I have the cinnamon.—Hast thou the needle?—I have the needle.—Hast thou the gold?—I have the gold.—Hast thou the glass? I have the glass.—Hast thou the water?—I have the water.

CHAPTER III.

THE DIVISION OF THE LETTERS.

25. The arabic letters are divided into the *radical* and *auxiliary*, the *solar* and *lunar*, the *sound* and *unsound*.

The *radicals* are those which contain the root of the word.

The *auxiliary* are those which form the derivatives, the inflexions, and the terminations of the words. The *auxiliaries* are as follows: ي و ب س ن م ل ك ت ب ا. All the rest are *radicals*.

The *auxiliaries* may be *radicals*, but the *radicals* are never *auxiliaries*.

26. The *solars* are: ط ص ش س ز ر ذ د ث ت

ط ن ل. All the rest are *lunar*. When the words which commence with a *solar* letter are preceded by the article ال *al*, the ل of the article is not pronounced, and in this case the *solar* letter is repeated thus الدار *ad-dar* the house, is pronounced *ad-dar* and not *al-dar*, الشمس *as shemss*, the sun, and not *al-shemss*. But when the article precedes a noun which commences with a *lunar* letter the ل is pronounced, thus العود *al-aûd* the horse, or الحمار *al-hhamar* the donkey.

27. All the letters of the alphabet are *sound* except three ي و ا which are called *weak*, either because they are liable to various changes, or because in certain cases they disappear. These three are also called *prolonging* letters, because frequently they are used to prolong the sound of the vowel which precedes them, as will be shewn hereafter (29).

READING AND TRANSLATION EXERCISE II.

- | | |
|---------------------------------|----------------------|
| 1. Hast thou seen the door? | 1. شَعَبَتِ الباب |
| 2. I have seen the door. | 2. شَعَبَتِ الباب |
| 3. Hast thou seen the car? | 3. شَعَبَتِ الاذن |
| 4. I have seen the car. | 4. شَعَبَتِ الاذن |
| 5. Hast thou seen the snow? | 5. شَعَبَتِ الثلج |
| 6. I have seen the snow. | 6. شَعَبَتِ الثلج |
| 7. Hast thou seen the house? | 7. شَعَبَتِ الدار |
| 8. I have seen the house. | 8. شَعَبَتِ الدار |
| 9. Hast thou seen the starling? | 9. شَعَبَتِ الررزور |
| 10. I have seen the starling? | 10. شَعَبَتِ الررزور |

- | | |
|--------------------------------|-------------------------|
| 11. Hast thou seen the window? | 11. شَعَبَتِ الطَّافَةِ |
| 12. I have seen the window. | 12. شَعَبْتُ الطَّافَةِ |
| 13. Hast thou seen the light? | 13. شَعَبَتِ الضُّوْءُ |
| 14. I have seen the light. | 14. شَعَبْتُ الضُّوْءُ |

Pronunciation of the foregoing words.

- | | |
|-----------------------------|-------------------------------|
| 1. <i>Shoofsti al bab?</i> | 8. <i>Shoofst ad-dar.</i> |
| 2. <i>Shoofst al bab.</i> | 9. <i>Shoofstî az zarzor?</i> |
| 3. <i>Shoofsti al ûdn?</i> | 10. <i>Shoofst az zarzor.</i> |
| 4. <i>Shoofst al ûdn.</i> | 11. <i>Shoofstî at-tâka?</i> |
| 5. <i>Shoofstî at-telj?</i> | 12. <i>Shoofst at-taka.</i> |
| 6. <i>Shoofst at-telj.</i> | 13. <i>Shoofstî ad-dow?</i> |
| 7. <i>Shoofstî ad-dar?</i> | 14. <i>Shoofst ad-dow</i> |

Expressions contained in the following composition exercise.

The bridge	<i>al-kantra</i>	الفنطرة
The worm	<i>ad-doodô</i>	السدودة
The greyhound	<i>as-selooki</i>	السلوقي
The road	<i>at-térék</i>	الطريق

COMPOSITION 2.

Phrases to be written in arabic.

Hast thou seen the bridge?—I have seen the bridge.—Hast thou seen the worm?—I have seen the worm.—Hast thou seen the greyhound?—I have seen the greyhound.—Hast thou seen the road?—I have seen the road.—Hast thou seen the sun?—I have seen the sun.—Hast thou seen the horse?—I have seen the horse.—Hast thou seen the donkey?—I have seen the donkey.

CHAPTER IV.

VOWELS AND CONSONANTS.

28. The Arabs have three *short vowels*, represented by certain small signs which are placed above or under the consonants. Below are shown the *name*, *form*, and *application* of each.

	NAME	FORM	VALUE	APPLICATION
1.	<i>Fatzha</i> or <i>Nisbah</i> .	—	<i>a, é</i>	{ is placed <i>above</i> the letter thus بَ <i>ba</i> or <i>bay</i> : خَ <i>chá</i> or <i>chay</i> <i>kha</i> or <i>khay</i> .
2.	<i>Kesra</i> or <i>Hefda</i>	—	<i>e é, î</i>	{ is placed <i>under</i> the letter thus بِ <i>bee</i> : دِ <i>dee</i> .
3.	<i>Damma</i> or <i>Refâa</i>	—	<i>o, u</i>	{ is placed <i>above</i> the letter thus بُ <i>bo</i> , or <i>bû</i> , دُ <i>do</i> , or <i>dû</i> .

29. When the ا is found preceded by a *nisbah*, the ي by *hefda*, and the و by *refâa* they are called prolonging letters (See N^o. 27), in these cases the first has the sound of our *a* in father, the second that of *ee* or *î*, the third that of *oo* or *o û*, and the three vowels are long thus بَاب *bab* door بِير *bîr* (a well), فُولَة *fula* bean. This pronunciation is constant and the exceptions are very rare.

In other cases the vowels are generally short, and often have a vague peculiar sound which cannot be represented by

our vowels. The vowels are generally *not written*, but are sometimes superadded for reading.

30. In common conversation the vowels which the final consonants have in literary arabic are suppressed, saving certain rare exceptions. Thus one says أَكْبَرُ *acbar*, خَلَقَ *khalak*, بَاتَ *báts*, instead of أَكْبَرُو *acbaroo*, خَلَقَا *khalakaha*, بَاتَا *batza*, as in literary arabic (a).

31. When the three signs indicated are duplicated they are called *tsanûin* تنوين, and are pronounced *an*, *in*, or *een* as بٌ *ban*, بٍ *bin*, بٍ *boon*.

These signs are very rarely found in common writing, and are always suppressed in common conversation.

EXERCISE III.

- | | |
|--|-----------------------|
| 1. Good morning to thee. | 1. صباح الخير عليك |
| 2. Good morning Sir (literally, oh my master). | 2. صباح الخير يا سيدي |
| 3. How art thou this morning? | 3. كيف أصبحت |
| 4. Well How art thou? (lit. with good) (lit. what thou). | 4. بخير أش أنت |
| 5. Quite well, Praise to God. | 5. لا بأس الحمد لله |
| 6. Hast thou seen the well? | 6. شئت البئر |

(a) Often the vowels which, according to the rules of literary arabic, ought to be placed in the beginning and middle of a word are suppressed also. Thus مُحَرَّم *muharam* forbidden, هَكَذَا *hakda* thus رَقَدَتْ *rakdts* (she) lay down, are used instead of مُحَرَّمٌ *mooaharam*, هَكَذَا *hakada* رَقَدَتْ *rakadats*, as in literary arabic.

7. I have seen the well.	7. شفت البير
8. Hast thou seen the key? (a)	8. شفت المفتاح (or ساروت)
9. I have seen the key.	9. شفت المفتاح
10. Hast thou seen the Jewish quarter?	10. شفت الهلاح
11. I have seen the Jewish quarter.	11. شفت الملاح
12. Where art thou going?	12. لاين ماشي (or غادي)
13. I am going to my house; good-bye.	13. انا ما شي (b) لداري ابنى على خير
14. Go in peace. (Farewell)	14. امش بالسلامة

Pronunciation of the foregoing exercise.

1. <i>Sebahk al khair alik</i>	10. <i>Al mellahh.</i>
2. <i>Sebahk al khair ya sidi.</i>	12. <i>Lain mashee (or lain ghadi.)</i>
3. <i>Keef sebakhtsi?</i>	13. <i>Ana mashee (or ana ghadi) en dari, abka ala khair.</i>
4. <i>Bi khair, ash antza?</i>	14. <i>Emshi bi-seldama.</i>
6. <i>Shooftsi el bir.</i>	
8. <i>Al meftsahh, saruts.</i>	

Expressions used in the following composition.

I have not.	<i>ma andi shi</i>	ما عندي شي
I have not brought.	<i>ma jeebts shi</i>	ما جيت شي

(a) *Meftsahh* which is the genuine arabic word is used in the north of Morocco, and *saruts* in various parts of the west coast whenever any local difference occurs it is placed in parenthesis.

b) Instead of *lidari* or *ila dari*, see note on n.^o 77.

The likeness (or image)	<i>es-sura</i>	الصورة
The fleece	<i>es-soofa</i>	الصوفة
The wool	<i>es-soof</i>	الصوف
The inn, depot	<i>al fundak</i>	البندف
Where?	<i>fain</i>	واين
Passed the night	<i>batz</i>	بات
In, at,	<i>fi</i>	في
Tangier	<i>tanjá</i>	طنجة
God created	<i>allah khallak</i>	الله خلف
The heaven and	<i>es-semá ù</i>	السماء و
The earth	<i>al árd</i>	الارض

COMPOSITION 3.

To be written in Arabic.

Hast thou the horse?—I have not the horse.—Hast thou the glass?—I have not the glass.—Hast thou brought the likeness?—I have not brought the likeness.—Hast thou brought the wool?—I have not brought the wool.—Hast thou seen the Fundak?—I have not seen the Fundak.—Where did he passed the night?—He passed the night in the fundak.—He passed the night in Tangier?—God created the heaven and the earth.

CHAPTER V.

THE ORTHOGRAPHIC SIGNS.

32 There are four orthographic signs, and these are placed over the letters; their names and forms are as below:—

	NAME	FORM		NAME	FORM
1.	<i>Socun or Gézma.</i>	° or °	3.	<i>Medda.</i>	~
2.	<i>Tshesdid or Shidda</i>	~ ∨ Λ <	4.	<i>Wasla.</i>	~

33 The *gézma* indicates that the letter over which it is placed ought to be pronounced without a vowel thus كَلْبٌ *kelb* dog: قَلْبٌ *kalb* heart. In both these examples the ل and ب have to be pronounced without vowels.

34. The *shidda* placed over a consonant indicates that such consonant's sound is *doubled* thus عَلَّمَ *allem*, he taught, instead of عَلَّمَ.

The Moors sometimes place the *shidda* below the letter when it takes the *hefda*.

The *shidda* is not placed over ا.

35. The *medda*, placed over an ا, indicates the suppression of another ا, and serves to prolong its sound, thus سَمَاءٌ *semâ*, instead of *semââ* the sky in place of سَمَاءًا.

36. The *wasla* is placed over the initial letter ا of words, and indicates that the letter which follows it ought to form a syllable with the last consonant of the preceding word, the ا being suppressed in the pronunciation thus أَبُو الْكَاسِمِ *abûlkâsem*, in place of *abu-el-kassem*.

This sign is rarely applied in the vulgar tongue, because generally the final consonants remain (30) without a vowel. Thus we say بَابُ الْمَدِينَةِ *bab âl medina* the gate of the town instead of بَابُ الْمَدِينَةِ *babulmedinatsi*.

EXERCISE IV.

1. Who has come?	1. اشكون جاء
2. Abulkasem has come.	2. جاء ابو القاسم
3. What did he teach?	3. اش علم
4. He taught the lesson.	4. علم الفراية
5. What hast thou seen?	5. اش شعت
6. I have seen the heart.	6. شعت القلب
7. Hast thou seen the dog?	7. شعت الكلب
8. I have not seen the dog.	8. ما شعت شي الكلب
9. Hast thou seen the sky?	9. شعت السماء
10. I have seen the sky.	10. شعت السماء
11. Hast thou seen the gate of the city?	11. شعت باب المدينة
12. I have not seen the gate of the town.	12. ما شعت شي باب المدينة
13. Hast thou seen the apples?	13. شعت التفاح
14. I have not seen the apples.	14. ما شعت شي التفاح
15. The prince came.	15. جاء الامير
16. Where hast thou been?	16. فايين كنت
17. I have been in the house (or at home).	17. كنت في الدار

Pronunciation of the foregoing.

- | | |
|------------------------|--------------------------|
| 1. <i>Eshkoon jáá.</i> | 4. <i>Al kardia.</i> |
| 3. <i>Ash.</i> | 7. <i>(or al jeroo).</i> |

- | | | |
|--------------------------|--|---------------------------|
| 13. <i>Etz-tzeffah.</i> | | 16. <i>Kântzi.</i> |
| 15. <i>Jaa al-dmeer.</i> | | 17. <i>Kânts fed-dar.</i> |

Vocabulary.

Abulfeda (proper name)	<i>aboolfeda</i>	أبو البدا
Market Tain, fair	<i>sôk</i>	سوق
I have not been	<i>ma kântshi</i>	ما كنت شي
Doorkeeper, porter	<i>booab</i>	بواب
Has not come	<i>ma jáâ shî</i>	ما جا شي
But	<i>lakin</i>	لكن
Notwithstanding, nevertheless	<i>walakinn</i>	ولاكن
Crier	<i>berâhh</i>	براح
Present, tribute	<i>hedeea</i>	هدية

COMPOSITION 4.

Where hast thou been?—I have been in the town.—What hast thou seen?—I have seen the fundak.—Hast thou seen Abûlfeda.—Hast thou been in the market?—I have not been in the market.—Has the door keeper come?—The doorkeeper has not come, but the crier has come.—Hast thou brought the present?—I have not brought the present.—Hast thou been in the mountain?—I have not been in the mountain.

CHAPTER VI.

THE HAMZA.

37. The *hamza* is generally reckoned amongst the orthographic signs, but the Moors place it at the end of the alphabet.

38. The *hamza* (•) generally, is accompanied by one of the weak letters *ا* or *ي و*

At the beginning of a word it is placed over the *ا* if it takes the *nisbah* or *refaa*, and underneath if it takes the *khefda* thus: *أَمَرَ* *dmár* he ordered; *أُذُنٌ* *âden* ear; *إِبْلِيسَ* *devil* (see No. 5)

39. In the middle or at the end of a word it may be accompanied by one of the three weak letters, in which case it is placed over them, thus *سَأَلَ* *sal* he enquired: (a) *سَئِلٌ* *saeel* the questioner, or enquirer: *مُؤْمِنٌ* *mâmin* believer, faithful *فَارَأَ* *kara* (he) read *بَدَأَ* *bedâ* began.

40. The *hamza* is also found alone that is to say unaccompanied by any of the weak letters either in the middle of a word, or at the end thus: *سَلَّ* *sâl*; *يَسَّلُ* instead of *سَال* or *سَالٌ* *ma* water; *سَوَ* *sâ* calamity. Evil. *دَوَاءٌ* *dâa* remedy, medicine. *شَيْءٌ* *shî* thing (b).

41. It should be noted that in the vulgar language of Morocco; the peculiar guttural sound which the *hamza* has as a consonant, is almost always omitted, and only the vowels which accompany it are pronounced as may be seen in the examples cited in Nos. 5, 38, 39, and 40.

The pronunciation of the *very vowel* which accompanies it is also often omitted thus: *ألوانٌ* *lûân* colours, *أفئالٌ* *fial* elephants, *أَكَلَ* *kal* ate instead of *aluan*, *afial*, *akal* (c).

(a) In this case the *ي* is not dotted

(b) In the four last examples the *hamza* does not take a vowel in the vulgar tongue, wherefore in these and other similar cases even the *hamza* itself is suppressed in the common writing. Thus one writes, *ما*, *شيء*, *جاء*, etc.

(c) In certain *hamzated* verbs (see No. 161) of the first class one may hear the peculiar sound of the *hamza* occasionally.

EXERCISE V.

1. Who has come?	1. اشكون جاء
2. The believer came.	2. جاء الهمس
3. What did he read?	3. اش فرا
4. He read the book.	4. فرا الكتاب
5. What did he eat (what ate he)?	5. اش اكل
6. He ate the bread.	6. اكل الخبز
7. What has he brought (or what did he bring)?	7. اش جاب
8. He brought the bread	8. جاب الخبز
9. Has he brought (or did he bring) the meat?	9. جاب اللحم
10. He brought the meat.	10. جاب اللحم
11. Hast thou seen the ear?	11. شعت الاذن
12. I have not seen the ear.	12. ما شعت شي الاذن
13. Hast thou seen the devil?	13. شعت الا بليس or شيطان
14. I have not seen the devil.	14. ما شعت شي الا بليس or الشيطان
15. Did he bring the gold?	15. جاب الذهب
16. He brought the gold.	16. جاب الذهب

Pronunciation of the foregoing.

4. ... *Al-keetsab.*

6 ... *Al-khobz.*

7. ... *jááb.*

9. ... *Al-lehham.*

NOTE. It will be observed that the arabs use one tense to express both our perfect and imperfect past tenses; and this, too, in the interrogative as well as the affirmative.

Vocabulary.

1.	My brother	<i>khaî</i>	اخي
2.	My brother	<i>khoîya</i>	اخي
3.	Thy brother	<i>khak</i>	اخاك
4.	Thy brother	<i>khok</i>	اخوك
5.	Hamed (proper name)	<i>hamed</i>	احمد
6.	Razors (or ceasp knives)	<i>al-mûas</i>	الامواس
7.	The mountains	<i>al jebaal</i>	الاجبال
8.	Has not brought		
	or did not bring)	<i>majaabshî</i>	ما جاب شي
9.	Saw. (or has seen 1 st .	<i>shâf</i>	شاف
	2 nd .	<i>rdâ</i>	راى

COMPOSITION 5.

Has your brother come?—My brother has come (see N.º 7).
 —Who has come?—Hamed has come.—What did he bring?
 —He brought the razors.—Hast thou seen the mountains?—
 I have not seen the mountains.—Hast thou seen the elephant?
 I have seen the elephant.—Did he bring the glass?—He did
 not bring the glass.—Has he brought the water?—He has not
 brought the water.—Who has seen the town?—My brother
 has seen the town.

On the divisions of the syllables.

42. 1st. Three lettered nouns form frequently one syllable, and in this case the first radical letter takes the sound of the vowels thus:—

كلب *kelb* dog. قلب *kalb* heart.
دار *dar* house.

43. 2nd. The regular tri-literal verbs (see No. 147) have usually two syllables thus:—

خسر *khas-sar* (he) lost. كتب *ketsab* (he) wrote.
خرج *kharaj* (he) went out..

In the first syllable the sound of the vowel is almost imperceptible which is however clearly pronounced in the second that is:—

44. 3rd. If the word is composed of four letters forming two syllables, and each syllable has two letters; thus:—

مبرد *mabrad* file. مركب *merkeb* ship.
كلمة *keelma* word.

45. 4th. If a letter of prolongation (29) is found in the middle of a word, this forms a syllable with the preceding letter thus:—

كاتب	<i>ka-tseb</i>	scribe.
كبير	<i>kebeer</i>	great.
مدينة	<i>mé-di-na</i>	town.
سلطانة	<i>sul-ta-na</i>	empress.
حانوت	<i>hhanoots</i>	shop.
مكتوب	<i>mek-tsûb</i>	written.

46. 5th. The disposition of the syllables is usually altered when a letter is added, or affixed to a word thus:—

قلب	<i>kalb</i>	heart	قلبي <i>kalbî</i> my heart.
رجل	<i>rejel</i>	foot.	رجلي <i>rejly</i> my foot.
مكتوب	<i>mek-tsub</i>	written	(masc).
مكتوبة	<i>mek-tsub-a</i>	do	(fem).
كتب	<i>ke-tseb</i>	he wrote.	
كتبه	<i>ke-tseb-u</i>	he wrote it.	

EXERCISE VI.

- | | |
|---------------------------------------|---------------------------------------|
| 1. Who saw the fort? | 1. اشكون شاب البرج |
| 2. My brother saw the fort. | 2. اخاي شاب البرج |
| 3. Who saw the house? | 3. اشكون شاب الدار |
| 4. Thy brother saw the house. | 4. اخاك شاب الدار |
| 5. What did thy father see? | 5. اش شاب باباك (او ابوك
او ابل) |
| 6. My father saw the ele-
phant. | 6. با با (او ابوي او اب)
شاب الغيل |
| 7. What did he lose? | 7. اش خسر |
| 8. He lost the treasure (mo-
ney). | 8. خسر الال |
| 9. What did he write? | 9. اش كتب |
| 10. He wrote the letter. | 10. كتب البراة |
| 11. Where did he go out from? | 11. من اين خرج |
| 12. He went out from the
house. | 12. خرج من الدار |
| 13. What did he see in the
port? | 13. اش شاب في المرسى |
| 14. He saw the sailing ship. | 14. شاب المركب |
| 15. Hast thou seen the file? | 15. شفت المبرد |
| 16. I have not seen the file. | 16. ما شفت شي المبرد |
| 17. The scribe was in the shop. | 17. الكاتب كان في بكانوت |

- | | |
|-------------------------------------|----------------------------|
| 18. The emperor was in the
city. | 18. السلطان كان في المدينة |
|-------------------------------------|----------------------------|

Pronunciation of the foregoing.

- | | |
|---|-----------------------------|
| 1. ... <i>Borj</i> . | 11. <i>Men-ayn...</i> |
| 5. ... <i>Bábák</i> or <i>búk</i> or <i>ibbék</i> . | 12. ... <i>Men</i> . |
| 6. <i>Babá</i> or <i>ibbá</i> or <i>büya...</i>
<i>al feel</i> . | 13. ... <i>F-a!-marsa</i> . |
| 8. ... <i>Al-mál</i> . | 17. ... <i>Kán</i> ... |
| 10. ... <i>Al-bárád</i> . | 18. <i>Es-sooltan...</i> |

Vocabulary.

Was	<i>kán (m.)</i>	كان
Was	<i>kanetz (f.)</i>	كانت
The stone	<i>al hajara</i>	الحجرة
Hard (<i>adj f.</i>)	<i>kássahha</i>	فاسحة
The orange	<i>al lé-cheena (a)</i>	الاشينة
Large (<i>m.</i>)	<i>kébéer</i>	كبير
» (<i>f.</i>)	<i>kébéera</i>	كبيرة
The army (infantry)	<i>al askar</i>	العسكر
Troops	<i>al-gáish (b)</i>	الجيوش
Sick (<i>m.</i>)	<i>mareed</i>	مريض
» (<i>f.</i>)	<i>mareeda</i>	مریضة
The daughter	<i>al bentz</i>	البنات
Thy daughter	<i>bentsek</i>	بناتك
The sickness	<i>al-mard</i>	المرض

(a) *Ch* as in *Chin birch*, etc.

(b) See Note to rule No. 7.

COMPOSITION 6.

The stone was hard.—The orange was large.—The em-
-press was in the city.—The army was large.—Your father
was in the shop.—My father was ill.—The daughter was in
the stables.—Your daughter was ill.—The sickness was gre-
-at.—Your daughter was in the shop.—My father saw the he-
-art.—My heart was ill.—The house was large.—Hast thou
seen the embarcation?—I have seen the embarcation in the
port.—Hast thou seen the stone?—I have not seen the stone.
—I have not seen the army.

SECOND PART.

THE ARTICLE, NOUM AND PRONOUN.

CHAPTER I.

THE ARTICLE.

47. The article *ال* *al* is the only one in the Arabic language and is used before both genders and numbers when placed before nouns it indicates that they have a definite—determinate sense thus:—

الكلب	<i>al kelb</i>	the dog.
الكلبة	<i>al kelba</i>	the bitch.
الكلاب	<i>al kellab</i>	the dogs.
الكلبات	<i>al kel-bats</i>	the bitches.

Proper names do not take the article, thus:—

مريم	<i>mariem</i>	mary.
------	---------------	-------

48. Our definite article is suppressed in Arabic before an appellative noun which requires the genitive thus:—

The heart of the man *قلب الرجل* *kalb er-rajul*; and not *al kalb-er-rajul*.

But if the genitive take the word *متاع* *emtsaa*, or *ذ* *de*, the article is *not* omitted thus:—

القلب متاع الرجل	<i>al kalb emtsaa ar-rajul</i>	or else.
القلب ذا الرجل	<i>al kalb der rajul</i> .	

49. If there be two or more genitives, only the last one

takes the article thus: The door of the house of the peasant.
باب دار البلاح *bab dar al-fellahh*. Moreover, if the genitive required is a proper name, or if it takes a pronoun affixed to it (123) the article is suppressed thus:—

The house of Ali دار علي *dar Ali*.

The door of my house باب داري *bab dari*.

50. When the noun is preceded by demonstrative pro-nounons, in *English* the article is omitted; but in Arabic it is expressed thus:—

هذا المركب *hada al márkeb* This ship.

51. When the substantive is qualified by the article the adjective which accompanies it is qualified also, the article being placed before it thus:—

الكلب الكبير *al kelb al kibeer*, the big (the) dog.

See also Nos. 104, 105, and 106.

52. The word واحد *wahhed* one, placed before a noun with the article is equivalent to our indefinite article, *a* or *an*, thus:

واحد الرجل *wahhed al rajul*, a man.

واحدة المرأة *wahhed al maraa*, a woman. (a) (See No. 111).

EXERCISE VII.

1. Good evening to thee (b)

(greeting)

2. Good evening to thee (used

at departure)

1. مساء الخير عليك

2. مساءً مهروك

(a) An Arabic noun without an article, either in the singular or the plural expresses generally our indefinite article. That is to say our indefinite articles is understood.

(b) Translated lit. The evening of good (be) upon thee; the «aleek» is generally omitted (See Ex. 3).

- | | |
|--|---|
| 3. How art thou to night (or
this (a) evening) | 3. كيف اسميت |
| 4. Quite well thanks (lit. no
evil god bless thee) | 4. لا بأس الله يبارك فيك |
| 5. How is thy father? | 5. كيف كان باباك |
| 6. Well thanks | 6. على خير بارك الله فيك |
| 7. Whence hast thou come? | 7. من اين جيت |
| 8. I have come from the
market. | 8. جيت من السوق |
| 9. Hast thou seen the horse? | 9. شفت العود |
| 10. I have seen the horse and
the mare. | 10. شفت العود والعودة |
| 11. I have seen the horses and
the mules. | 11. شفت الخيل والبغال (or
او البغال) |
| 12. Hast thou seen the horses
of the Sultan? | 12. شفت عود السلطان |
| 13. I have seen the horse of
the Sultan and the mule
of the Vizir. | 13. شفت العود ذا السلطان والبغلة
ذا الوزير |
| 14. Has thy brother seen the
dog of the hunter? | 14. اخاك شاب الكاب متاع
الصياد |
| 15. My brother has not seen
the hunter's dog. | 15. خاي ما شاب شي الكلب
ذا الصياد |

(a) Although emsheetsi and «kan» are past tense form, they here have the meaning of the present.

- | | |
|---|--|
| <p>16. Hast thou brought the
sugar of the merchant?</p> <p>17. I have brought the sugar
of the merchant, but I
have not brought the
bread. (a)</p> <p>18. Where is the house of
Ali's servant?</p> <p>19. The house of the servant
of Ali is in this street.</p> <p>20. The Spanish Consul's gar-
-den (is) pretty</p> <p>21. The garden of the Basha
of Tetuan is pretty.</p> <p>22. Thy father's garden is
large (Ex. 6).</p> <p>23. My father's house is
small. (b)</p> <p>24. This labourer is good,
but that butcher is bad.</p> <p>25. Hast thou seen a horse?</p> <p>26. I have seen a horse and
a mule.</p> | <p>16. جبت السكر ذاالتاجر</p> <p>17. جبت السكر متاع التاجر لكن
ما جبت شي الخبز</p> <p>18. فاين دار متعلم علي</p> <p>19. الدار ذاالمتعلم ذعلي في هذي
الورقة</p> <p>20. الغرسة ذاالمتصور ذااسبانية
مزيانة</p> <p>21. الغرسة متاع الباشا متاع
تطاون مزيانة</p> <p>22. الغرسة (اوالرياض) ذباباك
كبير</p> <p>23. دار بابا صغيرة</p> <p>24. هذا القلاح مليح لكن ذاك
التجزار فيسيح</p> <p>25. شفت واحد العود</p> <p>26. شفت واحد العود وواحد
البغاة</p> |
|---|--|

(a) The 4 indicates that the word « but » is found in Composition 4.

(b) Be mindful of what was said in note 2.^a of Ex. 2.

27. I have seen a white horse. | 27. شفت واحد العود ابيض

Pronunciation of the foregoing.

- | | |
|---------------------------------------|--|
| 1. <i>msuh al khair.</i> | 14. ... <i>es-saiiad</i> ... |
| 2. <i>msak mbr'sk.</i> | 15. ... <i>ma-shaf-shi</i> ... |
| 3. ... <i>mesitzi.</i> | 16. ... <i>ass-sukar det-tajer.</i> |
| 4. ... <i>allah ibarek fik.</i> | 18. ... <i>metzalleem Ali.</i> |
| 6. ... <i>barakal-lehoo-fi-k.</i> | 19. ... <i>Fi had ez-zanka.</i> |
| 7. ... <i>geetzi.</i> | 20. <i>al-gharsa dal konsu- dez-</i> |
| 8. ... <i>geetz.</i> | <i>bania meziana</i> |
| 10. ... <i>al owda.</i> | 21. ... <i>al-basha... tstawen</i> ... |
| 11. <i>al khaireel wa al baghlats</i> | 23. ... <i>saghueera.</i> |
| (or <i>al baghal</i>) | 24. <i>Had al-fellahh meleh, dak</i> |
| 12. ... <i>Es-Sooltan</i> | <i>al gezzar (a) (or gizar)</i> |
| 13. ... <i>al baghlá dal oozeer.</i> | <i>kebéhh.</i> |

Vocabulary.

Hast thou bought. (or didst thou) buy	{	<i>Shreetsi</i>	شريت
I bought, (or I have bought)	{	<i>Shreets</i>	شريت
The salt	{	<i>al melahh</i> or <i>al melha</i>	السلح
Government (native not appliet to Foreign govts)	{	<i>makhzen</i>	مخزن
Wine		<i>sharab</i>	شراب
"		<i>khamar</i>	خير
(lit drink		<i>samet</i>	صامت
Granada (city)		<i>ghrnata</i>	غرناطة

(a) In the northern provinces *gezzar* is pronounced with the *g* soft. See note on No. 7.

Inkstand, or inkbottle	<i>doowaia</i>	دواة
Pen	<i>kalam</i>	قلم
My friend	<i>sahhibî</i>	صاحبي
That (demonst. pronoun) (masc.)	<i>hadak</i>	هذاك
» » » (fem.)	<i>hadeek</i>	هذيك
Judge	<i>kadî</i>	قاضي
Girl	<i>derreea</i>	دريّة
»	<i>isheera</i>	يشيرة
»	<i>dîlâ</i>	عيلة
I have not seen or did not see	<i>ma-shooftshî</i>	ما شفت شي
Mohamed (prop. name)	<i>Mohammed</i>	محمد
Small (adj. masc.)	(<i>sagheer</i> (fem.) (<i>see Ex. 7. 23</i>).	صغير
New (adj.)	<i>jedeed</i> (masc.)	جديد
»	<i>jedeeda</i> (fem.)	جديدة
(He) Has not seen	<i>ma-shaaf-shî</i>	ما شااف شي
White	<i>bêaid</i> (masc.)	أبيض
»	<i>bâida</i> (fem.)	بيضة
Black	<i>kah-hal</i> (masc.)	أكحل
»	<i>kah-hla</i> (fem.)	كحلا

COMPOSITION 7.

Hast thou bought the meat of the butcher?—I have bought the meat of the butcher.—Hast thou bought the salt of the government?—I bought the salt of the government.—Hast thou bought the wine of the merchant of Granada?—Hast thou bought the inkbottle and pen of the Basha's scribe?—I have bought thy father's garden.—I have bought my friend's garden.—The judge is good.—That girl is pretty.—Hast thou

seen Ali's garden.—I have not seen Ali's garden.—Has Moha-med's servant not come?—The Spanish Consul has not come; but, the Basha of Tangier has come.—This labourer has brought a mule.—A man has brought the merchants wine.—A woman was in the kadi's garden.—Hast thou the small book?—I have not the small book.—Has (he) brought the big horse?—I have seen the small house.—Did he see the new house?—Hast thou bought a white horse?—I have bought a white horse.—I have bought a black mare.

CHAPTER II.

NOUN.

53. Arabic nouns are divided into two kinds the substantives and the adjectival, the general and the proper. Omitting therefore any further remark upon the divisions of the noun we will treat of its characteristics.

§. 1. GENDER.

54. There are two genders in Arabic, the masculine and the feminine. The gender of Arabic nouns is known either by their signification or by their terminations.

Rules regarding signification.

55. The names which denote males are masculine; and so are all the professions, occupations, and male animals: thus:—

عبد القادر	<i>Abdelkader</i> ;	رجل	<i>rájul</i>	man.
طبيب	<i>tabib</i>	خياط	<i>khaiyat</i>	tailor.
حمار	<i>hhamar</i>			Donkey.

56. The feminine nouns are:—

1st. The name of women (proper or surnames,) female occupations, and female animals thus:—

عَيْشَة	<i>Aisha</i>	a proper name.
مَلْطَانَة	<i>Saltāna</i>	Empress.
بَنْت	<i>bentz</i>	daughter.
خَيْاطَة	<i>khaiata</i>	seamstress.
حَمَارَة	<i>hhamara</i>	donkey.

2nd. The names of countries, provinces, and cities: thus:—

أَسْبَانِيَّة	<i>Asbancea</i> or	سَبَانِيَّة <i>Sbancea</i>	Spain.
شَم	<i>Shem</i>		Syria.
فَاس	<i>Fas</i>		Fez.

3rd. The name of those parts of the body which are duplicated such as عَيْن *ain*: eye:—

وَدُن	<i>ûdun</i>	ear.
رِجْل	<i>rijul</i>	foot etc. etc.

Rules regarding terminations.

57. 1st. The following are feminine. The nouns ending with ة thus:—

لِفْظَة	<i>liftza</i>	turnip.	بَطِيخَة	<i>batekha</i>	melon.
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2nd. Those ending in ي *mute* thus:—

رَحَى	<i>rahha</i>	mill.	مَرْسَى	<i>marsa</i>	sea port.
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3rd. Those ending in ا thus:

سَهْلَة	<i>shta</i>	rain.	عَشَا	<i>asha</i>	supper.
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EXCEPCIONS.

غَنَاء	<i>ghana</i>	song	all of which.
سَمَاء	<i>sma</i>	sky	are commonly.

دوا	dooa	remedy	used in the.
ما	ma	water	masculine.
مساء	msa	evening.	

58. The remaining nouns which have none of the terminations cited above are generally masculine thus:—

درج	derâj	stair.	جیر	jeer	lime.
ريح	rehh	wind.			

—Nevertheless.—Some nouns are feminine although they have a masculine termination thus:—

شمس	shimss	sun.	ارض	ard	earth.
باب	bab	door. (a)	لحم	lehh	flesh.
ضوء	daû	light. (a)	نفس	nefs	soul.
روح	rohh	spirit.	نار	nar	fire.
طريق	trek	road.	ارنب	arnab	hare.
عقرب	akarâb	scorpion.	ملح	melhh	salt.
شمع	shma	Wax.	جہنم	jehennam	hell.
كرش	kirsh	belly	حصير	hhesîr	mat.
بلاد	blâd	country; place of earth.			
صوف	soof	Wool, and some others (b).			

EXERCISE VIII.

1. Abdelkader (is) a liar. | 1. عبد القادر كذاب

(a) Bab, asha and et dan are used as masculines in some districts.

(b) Many names of animals, males, can be made feminine by adding (ة)

or (ت) thus:

كلب	kelb	dog.	كلبة	kelba	bitch.
فرد	kurd	monkey (m.)	فردة	kurda	monkey (f.)
فلوس	fellâs	cock.	فلوسة	fellusa	hen.

This is a rule which has few exceptions.

- | | |
|--|---|
| 2. Aisha (is) a liar. | 2. عيشة كذابة |
| 3. The man (is) a liar. | 3. الرجل كذاب |
| 4. The woman (is) a liar. | 4. الامراة كذابة |
| 5. The tailor (is) a coward. | 5. الخياط خوايب |
| 6. The seamstress (is) pretty. | 6. الخياطة طريفة |
| 7. This donkey (m.) is good. | 7. هذا الحمار مليح |
| 8. This crafts woman is av-
-ricious. | 8. هذي المعلمة كانت بخيلة |
| 9. That merchant was a mi-
-ser. | 9. ذاك التاجر كان بخيل |
| 10. Spain is large. | 10. صبانة كبيرة |
| 11. Seest thou the good mir-
-ror? | 11. كنتشوف (او تشوف) المراية
(او المراة) الپليحة |
| 12. I see the good mirror. | 12. كنتشوف (او تشوف) المراية
الپليحة |
| 13. Dost thou see the large
book? | 13. كنتشوف الكتاب الكبير |
| 14. I see the large book. | 14. كنتشوف الكتاب الكبير |
| 15. Dost thou see the black
horse? | 15. كنتشوف العود لاكحل |
| 16. I see the black horse. | 16. كنتشوف العود لاكحل |
| 17. Dost thou see the large
mosque? | 17. كنتشوف الجامع الكبير |
| 18. I see the large mosque. | 18. كنتشوف الجامع الكبير |

19. My father's foot is small.	19. الرجل ذباباً صغيرة
20. This port is good.	20. هذي الپرسى مليحة
21. The supper was good.	21. العشا كانت مليحة
22. The remedy was good.	22. الدوا كان مليح
23. The world (earth) is round.	23. لارض مكورة
24. Thy father's house is pretty.	24. دار باباك مزينة

Pronunciation of the foregoing.

1. ... <i>kiddab</i> .	11. <i>Katshoof</i> (or <i>tatshoof</i>), <i>al</i>
2. ... <i>kiddaba</i> .	<i>meraia</i> (in <i>Tetuan al</i>
5. ... <i>khawoof</i> .	<i>merda</i>).
6. ... <i>dereefa</i> .	12. <i>Kanshoof</i> (or <i>tsanshoof</i>)...
8. <i>Had-al mallema</i> <i>ba-</i>	16. ... <i>al-kahhál</i> .
<i>-kheela</i> .	18. ... <i>al jámda</i> .
9. ... <i>tajir... bakheela...</i>	23. ... <i>mekoowara</i> .

Vocabulary.

This (m.) هذا <i>hada</i> (fem.) هذي <i>hadì</i> (a)	
Cold (m.) بارد <i>báred</i> (fem.) باردة <i>barda</i>	
We saw (or have seen) <i>shoofna</i>	شبعنا
You saw (or ») <i>shooftsoo</i>	شبعنوا
Day <i>nehar</i>	نهار
Clear <i>saafi</i>	صافي
» <i>sahhi</i>	صاحي

(a) When they are followed by a noun the pronunciation of the final *ì* a and

i ي is suppressed.

Hard	<i>kassahh</i>	فأصح (h)
Work	<i>khádmá</i>	خدمة
Table	<i>Tabla</i> or <i>maïda</i>	طاولة or مائدة
Long. (tall. m.)	طويل <i>Tooeel</i> (fem.)	طويلة <i>Tooeela</i> .
Tree	شجرة <i>shéjéra</i> (plural)	شجر <i>shéjar</i> .
Clock (or watch)	<i>magana</i>	مكانة
The time (lit the hour)	<i>sáá</i>	ساعة
Thy eye	<i>aïnek</i>	عينك
Thy foot	<i>rejelek</i>	رجلك
Cat (m.)	قط <i>kátt mesh</i>	مش
Flower	نورة <i>nooara</i> (plural)	نوار <i>nooar</i> .
Tunis	<i>Tsânis</i>	تونس

COMPOSITION 8.

This water is cold.—Hast thou seen the cold water?—We have seen the cold water.—Dost thou see the clear day?—I see the clear day.—Is the work hard?—The work is hard.—The table is long.—Have you seen the long table?—We saw the long table.—Have you seen the large tree?—We saw the large tree. (Comp. 6.)—Did you see the small watch?—We have seen the small watch (Comp. 7.)—We have seen the small mirror.—Thy eye is small.—Thy foot is small.—Have you seen this white Pink?—We have seen this white Pink.—Dost thou see that white Cat?—I see that white cat.—We saw the red flower.—Tunis is large.—Fez is large.—Thy brother (Comp. 5.) has a good pen.—I have a large garden. (Ex. 7.)

§ 2. THE NUMBERS.

59. Arabic nouns have *three* numbers *singular, dual, and plural*.

(b) Feminine see No. c. Composition.

The *singular* indicates *one* person or thing thus:—

يوم *yoom* day.

The *dual* denotes *two* persons or things thus:—

يومين *yomain* two days.

The *plural* denotes *three* or *more* persons or thing thus:—

أيام *iyam* days.

60. The dual is formed by adding the termination *ain* to the singular, thus:—

عام *ádm* year عامين *aamain* two years.

If the singular ends in *š* this letter is changed into *t* to form the dual, thus:— مرة *marra* one time (or occasion) مرتين *marrtsain* twice.

The dual number is very little used in the Arabic-vulgar of Morocco.

The following are the words most commonly used.

	Singular.		Dual.
Hour	ساعة <i>sáá.</i>	Two hours	ساعتين <i>sáátsain.</i>
Week	جمعة <i>jûmaa.</i>	2 weeks	جمعتين <i>jûmatsain.</i>
Month	شهر <i>shahr.</i>	2 months	شهرين <i>shaharain.</i>
Century	قرن <i>kérn.</i>	2 centuries	قرنين <i>kernain.</i>
A pair	زوج <i>zouj.</i>	2 pairs	زوجين <i>zoujain.</i>
A hundred	مئة <i>mia.</i>	2 hundred	مئتين <i>miatsain.</i>
A time	نوبة <i>nauba.</i>	2 twice	نوبتين <i>nûabtsain.</i>
Thousand	الف <i>elef.</i>	2 thousand	الفين <i>elfain.</i>
Night	ليلة <i>lila.</i>	2 nights	ليلتين <i>liltsain.</i>
Third	ثلث <i>tzulâtz.</i>	2 thirds	ثلثين <i>tzulâtzain.</i>
Quarter	ربع <i>râba.</i>	2 quarters	ربعين <i>rûbain.</i>

Fifth	خمس	<i>khums.</i>	2 fifths	خمسین	<i>khûmsain.</i>
Five minutes	درج	<i>darj.</i>	10 minutes	درجین	<i>darjain.</i>
Fathom. (a)	فامة	<i>kama.</i>	2 fathoms	فامتين	<i>kamtsain.</i>
Cubit	{ (a)	فالة	2 cubits	{ (a)	فالتين
Cubit		ذراع	2 cubits		ذرائین
Palm	شبر	<i>shéber.</i>	2 palms	شبرین	<i>shebraïn.</i>
Span	فتر	<i>fetser.</i>	2 spans	فتريں	<i>fetserain.</i>
Cwt	فطار	<i>kantar.</i>	2 cwts	فطارین	<i>kantarain.</i>
Pound	رطل	<i>ratal.</i>	2 lbs	رطالین	<i>ratlain.</i>
Ounce	وفية	<i>ûkia.</i>	2 ozs	وفيتين	<i>ukitsain.</i>
Kola	فلة	(b) <i>kola.</i>	2 kolas	فلتين	<i>kolttsain.</i>
Mûdd	مد	(c) <i>mûdd.</i>	2 mûdds	مدین	<i>muddain.</i>
Kharroba	خروبة	<i>kharroba.</i>	2 kharrobas	خروبين	<i>kharrob- tsain.</i>
Metzkal	{	مثقال	2 metzkals	{	مثقالین
(ducat)			2 metzkals		
Face	وجد	(e) <i>ûjah.</i>	2 faces, or	{	وجھين
			moozonats.		

The foregoing are almost the only *duals* used in Morocco. In other nouns the *dual* is expressed by means of the word زوج two placed before the plural of the noun as in English; thus:—

- (a) Fathom. *kama*, *kala*, and *draa* are measures of length.
- (b) *kola*, measure of capacity for liquids.
- (c) *Mudd* and *kharroba* are measures for dry stuffs, grain etc.
- (d) The *metzkal* is an apocryphal coin its value is 10 *ounce s.* = 10 *moozonats*.
- (e) Moorish money; four of these *moozonats* make an ounce or *derham*.

Two horses زوج خيل *zooj khail*, or better.
زوج ذاكخيل *zooj dal-khail*.

61. There are two *plurals*, the *regular* and *irregular*. The regular plural *masculine* is formed by adding عین *een*, to the termination of the singular; thus:—

حدّاد *Ihaddad* Blacksmith.
حدّادین *Ihaddadeen* Blacksmiths.
حجّام *Hhajjam* Barber.
حجّامین *Ihajjameen* Barbers.

62. The regular plural *feminine* ends in ات *atz*, and is formed:—

1.st By adding ات *atz* to the termination of the singular thus:—

مريم *Mariem, Miriam or Mary.*
مريمات *Mariématz, Miriams or Maries.*

2.nd By changing the final ة of the singular into ات thus:—
دارسة *darsa*, molar tooth دارسات *darsats*, molars teeth.

اوداة *aûda mare* اودات *aûdatz* mares.

If the penultimate letters of the singular is ا, and the final, ة, this letter is changed into و, thus:—

براة *braa* a letter. Plural, براوات *brawatz*, letters.

NOTE. Many nouns ending in ا or و, *even when masculine*, form their plurals by adding to the termination وات *watz* thus:—

Basha	باشا	Basha	Pl.	Basha's	باشاوات	Bashawatz.
Agha	اغا	Colonel	»	Colonels	اغاوات	Aghawatz.
Smau	سماء	Sky	»	Skies	سماءوات	Smauwatz.
Ashan	اشاء	Supper	»	Suppers	اشاءوات	Ashawatz.

63. The plural of the diminutives whether masculine or feminine ends in ات thus:—

قلب *kaleeb*, little heart. قلوب *kalibatz*, little hearts.

دودة *dâida*, little worm. دودات *dâidats*, little worms.

64. The irregular plural is formed in ways so numerous and so varied that it is difficult to subject it to any fixed rules.

Nevertheless the following are the principal rules.

NOUNS OF THREE LETTERS IN THE SINGULAR

Forms of plurals.

1st. فعال or .ا...; 2nd. فعول or .و...;
3rd. فعلان or ان...; 4th. افعال or .ا...ا. (a)

65. If the three letters of which the singular is composed are *sound* their plural is usually formed by adding an ا or *a* after the second letter of the singular.

EXAMPLES.

Form.	Sing.	Pl.
1st. كلب <i>kelb</i> , dog.		كلاب <i>kelab</i> , dogs.
1st. بنت <i>bentz</i> , daughter.		بنات <i>benatz</i> , daughters.
2nd. قلب <i>kalb</i> , heart.		قلوب <i>kalûb</i> , hearts.
2nd. حلف <i>hhelf</i> , oath.		حلويف <i>hhelûf</i> , oaths.

66. If the second letter of the singular be an ا the plural is formed by changing the ا into ي and adding as a termination the syllable ان.

(a) The model word فعال or (rather the little dots), represents the radical letters of which the singular may be composed and, the *letters*, the auxiliary letters added to form the plural.

EXAMPLES.

Form.	Sing.	Pl.
3rd.	باب <i>bab</i> , door.	بابان <i>bīban</i> , doors.
3rd.	كاس <i>kas</i> , cup.	كيسان <i>kīssan</i> , cups.

67. If the second letter be a و the plural is formed by adding an ا to the beginning of the word and another ا before the last letter, thus:—

EXAMPLES.

Form.	Sing.	Pl.
4th.	موس <i>mūs</i> , razor.	امواس <i>muas</i> , razors.
4th.	لون <i>laūn</i> , colour.	الوان <i>lūan</i> , colours. (a)

68. If the second letter be a ي, the plural is formed by adding a و after the second letter; it is also formed by adding an ا at the beginning and another before the last letter thus:—

EXAMPLES.

Form.	Sing.	Pl.
2nd.	بيت <i>bītz</i> , room.	بيوت <i>biūt</i> , rooms.
2nd.	زيت <i>zitz</i> , oil.	زيوت <i>ziūt</i> , oils.
4th.	بئر <i>bir</i> , a well.	أبيار <i>biar</i> , wells. (a)
4th.	فيل <i>feel</i> , elephant.	أفيال <i>feal</i> , elephants.

NOUNS OF FOUR LETTERS IN THE SINGULAR.

Form of the Plural.

...!...

69. If the four letters be sound letters, the plural is for-

(a) It is not pronounced the *alif* initial. (See No. 11).

-med by adding an **ا** after the *second* letter of the singular;
thus:—

EXAMPLES.

Sing.		Pl.
مركب <i>markéb</i> , ship.		مراكب <i>marákeb</i> , ships.
مبرد <i>mbrad</i> , file.		مبارد <i>mbáred</i> , files.

70. If the second letter be an **ا** it is changed into **و**, thus:—

EXAMPLES.

Sing.		Pl.
جامع <i>jamdâ</i> , mosque.		جوامع <i>jûamdâ</i> , mosques.
كاغظ <i>kaghet</i> , paper.		كواغظ <i>kûaghet</i> , papers.

71. Those ending in **ي** form their plurals similarly to the four *sound* letter words (see No. 69) thus:—

EXAMPLES.

Sing.		Pl.
مرسى <i>marsa</i> , seaport.		مراسي <i>marasî</i> seaports.
خضمي <i>khudmî</i> , knife.		خضامي <i>khuddmî</i> , knives.

NOUNS OF FIVE LETTERS IN THE SINGULAR.

Form of the plural.

.. ا ..

72. These nouns generally form their plural by adding an **ا** after the *second* letter of the singular, and suppressing the

fifth if it be a *ṣ* or the *fourth* letter if it be an *ʾ* or a *و*. (a)

EXAMPLES.

Sing.	Pl.
فطرة <i>kantara</i> , bridge.	فطائر <i>kanatar</i> , bridges.
مدرسة <i>medarsa</i> , school.	مدارس <i>medares</i> , schools.
مغرفة <i>mogharfa</i> , spoon.	مغارف <i>megharef</i> , spoons.
سلطان <i>sultān</i> , emperor.	سلطان <i>slaten</i> , emperors.
مفتاح <i>meftsahh</i> , key.	مفاتيح <i>mefatsahh</i> , keys.
مخاطب <i>mokhtaf</i> , anchor, hook.	مخاطب <i>mekhat ef</i> , anchors, hooks.
صندوق <i>ssundokh</i> , box.	صناديق <i>ssenádek</i> , boxes.

73. If the second letter of the singular be an *ʾ*, and the fourth a *و*, the *ʾ* becomes *و* and the *و* is suppressed thus:—

EXAMPLES.

Sing.	Pl.
حانوت <i>hhanots</i> , shop.	حوانت <i>hhuants</i> , shops.
كبابوس <i>kaboos</i> , pistol.	كوابس <i>kûábes</i> , pistols.

74. The nouns which indicate a craft or a profession, ending in *ى*, form their plural almost always by adding a *ṣ* thus: (sounded like *a*).

(a) This form has the same characteristics as the former (69). Take note that when the 4th. letter is *ʾ* or *و*, *literary*, they are changed into *ي*, thus *مجانيع*, *صناديف*, etc; further, in Arabic vulgar the third letter has always the sound of our *a*, or *e*. short and in some regions takes no vowel whatever.

EXAMPLES.

Sing.		Pl.
مخزني mekhazni,	soldier.	مخزنية mekhazniâ, soldiers.
بحري bâhhrî,	sailor.	بحرية bâhhrîâ, sailors.
طبي tubji,	artillery-	طبية tubjiâ, artillery-
-man.		-men. (a)

EXERCISE IX.

- | | |
|---|-------------------------------|
| 1. Good night (departure). (b) | 1. الله يمسيك بالخير |
| 2. Good evening (salutation). (c) | 2. مساءك سعيد |
| 3. I have been twice in thy house. (d) | 3. مشيت مرتين لدارك |
| 4. I stayed two days in Tetuan. (e) | 4. بقيت يومين في تطاون |
| 5. I have been twice in the Basha's garden. | 5. مشيت نوبتين للغرسه دالباشا |
| 6. I remained two years in Rabat. | 6. جلست في الرباط عامين |

(a) It appears that sometimes they take a *shidda* over the بحرية thus ي بحرية; etc, etc, etc.

(b) *Tr. lit.* "God give thee a good night," or, "make thee pass the night well" (see No. 7). This salutation is used for afternoon as well as evening.

(c) *Tr. lit.* May thy night be good.

(d) *Tr. lit.* I went, or, I have gone.

(e) *Tr. lit.* I remained, or, I have remained.

- | | |
|---|---|
| 7. I have been two weeks at Casablanca, and two months at Morocco City. (a) | 7. جلست (او بقیّت) جبعّین
بے الدار البیضا وشهرین
یے مراکش |
| 8 The sultan's son has brought 2,000 horses and 200 mules. | 8. ولد السلطان جاب البیسن
ذالخیل ومیتین ذالبغال |
| 9 I have passed two nights in my father's house. | 9. جوزت لیلّین یے الدار ذبا با |
| 10. I have bought two pairs of stockings. | 10. شریّت زوجین ذالتفا شر |
| 11. I have bought two cubits of cloth. | 11. شریّت فامتین ذالتوب |
| 12. I have bought two cubits of rope. | 12. شریّت فالّین ذاکبل |
| 13. Where hast thou come from? | 13. من این جیت |
| 14. I came from the market. | 14. جیت من السوق |
| 15. What hast thou bought? | 15. اش شریّت |
| 16. I bought two mûdds of wheat. | 16. شریّت مدّین ذالزرع (او
فمّح) |
| 17. Did thy brother see my friend? | 17. أخاک شابّ صاحبي |

(a) *Tr. lit.* I sat, or, I have sat.

- | | |
|---|---|
| <p>18. My brother did not see
thy friend.</p> <p>19. Has the believer (Moslem)
not come? (The Arabs
apply this word to
Mohammedans only.)</p> <p>20. Did he see the mountains
of Tetuan?</p> <p>21. He did not see the moun-
-tains of Tetuan.</p> <p>22. Hast thou seen the mon-
-keys of Tetuan?</p> <p>23. I have not seen the mon-
-keys of Tetuan.</p> <p>24. I have seen the monkeys
of Sheshowan.</p> <p>25. My father has not come.</p> <p>26. He did not bring the pen.</p> <p>27. Did he bring the pen?</p> | <p>18. أخاي ما شاب شي صا حبك</p> <p>19. ما جا شي الومين</p> <p>20. شاب لا جبال ذنطاون</p> <p>21. ما شاب شي لا جبال ذنطاون</p> <p>22. شعت الفرد (او الزعوط)
ذنطاون</p> <p>23. ما شعت شي الفرد ذنطاون</p> <p>24. شعت الفرد شেশون</p> <p>25. أبوي ما جا شي</p> <p>26. ما جاب شي القلم</p> <p>27. جاب القلم</p> |
|---|---|

Pronunciation of the foregoing.

- | | |
|---|--|
| <p>1. <i>Allah imessik bel-khair.</i></p> <p>2. <i>Mesdk-sâid.</i></p> <p>3. <i>Meshits ... en darek.</i></p> <p>4. <i>Bakitz ...</i></p> | <p>8. ... <i>wuld.</i></p> <p>10. ... <i>tskashar.</i></p> <p>11. ... <i>tsâûb.</i></p> <p>12. ... <i>hebel.</i></p> |
|---|--|

6. *Guelests* "Gue" pronounced as in "guerdon." (see note No. 7) *fer Rabat...* 16. ... *zra* (or *kmh* or *gmh*).
 7. ... *fed-dar al-baidá. ... Marakesh.* 17. ... *sdhhebek.*
 22. ... *al karûd* (or *ez zâtât*)...
 24. ... *sheshowan.*

Vocabulary.

How many cubits of broadcloth? *ashal men kala dal-melf*
 اشحال من فالة ذالمليف

Two cubits of broadcloth *káltsain dal-melf* فالتين ذالمليف

How many mûdds of wheat? *ashal men mûd dal-zra*
 اشحال من مد ذالنزرع

How much does it weigh? *ashal katsoozn* اشحال كتوزن

Fresh butter, *zebda* زبدة (see Comp. 1).

How much is (it) worth *ashal kaîswa* اشحال كيسوى

Charcoal, 1st. *fahham* فاحم 2nd. *fakher* فاخر.

Hast thou not seen? *ma shûfts shî* ما شفت شي

My Uncle (paternal) *âmmî* عمي

Thy Uncle » *âmmek* عمك

My aunt » *âmmtsî* عمتي

Thy aunt » *âmmtsek* عمتك

Hast thou not brought? (or,) thou hast not brought
ma jeebts shî ما جبت شي

Cheese (in general) *jeben* جبن; a cheese *jebena* جبنة

How many kolâs of oil *ashal men kolla dez-zits.* فلة ذالزيت اشحال من

Bottle, 1st. *rudûma* رطومة 2nd. *karaa*. فرجة

Thou hast not (or hast thou not?) (lit. not with thee any-
 -thing) *ma aindek shî* ما عندك شي

Handkerchief *sebenia* سبينة

Has. (3rd. pers. Ind. Pres. Feminine) (lit. with her) *aïndha*
عندها

How many rooms, *ashal del-biûtz* أشغال دالببوت

This white pink, *had al-koronféla al-baida* هذي البرنقيلة
البيضا

COMPOSITION 9.

How many cubits of cloth hast thou bought? (see Comp. No. 7).—I have bought two cubits of cloth (see Comp. No. 7).—How many mûdds of wheat has thou bought?—I have bought two mudds of wheat.—How many kolas of oil hast thou bought?—I have bought two kolas of oil.—How much does this wax weigh? (see No. 58).—It weighs two hundredweights, two quarters and two ounces.—How much does this fresh butter weigh?—It weighs two pounds.—How much is this charcoal worth?—It is worth two ducats and two moozonats.—Hast thou not seen my uncle? (paternal)—I have not seen thy uncle (paternal).—Hast thou seen my aunt? (paternal)—I have not seen thy aunt (paternal).—Hast thou not bought the cheese?—I have not bought the cheese (see Comp. 3) but (see Comp. 4), I have brought the (Ex. I) bottle.—Hast thou not my father's bottle?—I have (see Comp. 3) not thy father's bottle, but I have (Comp. 1) thy (paternal) uncle's bottles.—Thou hast not the handkerchief of my (paternal) aunt, but thou hast (Comp. 1) my (paternal) uncle's handkerchief.—How many rooms has thy daughter?—She has two rooms.—What see'st thou? (Ex. 4 and 8) I see (Ex. 8) this white pink.—I see two horses and two dogs.

EXERCISE X.

1. How are you? (note the plural).

1. ايش حالكم

2. Well thanks (how are) you? (Lit. No evil with you?)

2. على خير الله يجعل فيكم
البركة لا بأس عليكم

3. Very well; praise to God.

3. لا بأس الحمد لله

4. What hast thou seen in the market?

4. ايش شفت في السوق

5. I have seen two monkeys.

5. شفت زوج ذالفرد

6. What hast thy brother brought?

6. ايش جاب اخاك

7. He has brought two birds.

7. جاب زوج ذالطيور

8. Have the hunters come?

8. جاوا الصيادين

9. The hunters have come.

9. جاوا الصيادين

10. Have the labourers (farm) come?

10. جاوا البلاحين

11. The labourers came from the kaid's garden.

11. جاوا البلاحين من الغرسة
ذالفرد

12. Where did the travellers pass the night?

12. جاين بانوا المسافرين

13. The travellers passed the night at Alkazar.

13. المسافرين بانوا في القصر

14. How many donkeys (f.) hast thou?

14. اشحال ذالكمارات عندك

- | | |
|--|---|
| 15. I have two donkeys (<i>f.</i>) | 15. عندي زوج ذاخمارات |
| 16. How many weapons hast thou? | 16. اشحال ذاالسناحات عندك |
| 17. I have many weapons. | 17. عندي بالوايب ذاالسناحات |
| 18. Thou hast not seen the little streets of Tetuan. | 18. ما شجبت شي الزنيقات
ذطاون |
| 19. Hast thou not brought my sister's little boxes? | 19. ما ججبت شي الصنيدفات
ذاختي |
| 20. I have brought thy sister's letters. | 20. ججت البراوات ذاختك |
| 21. The sultan's sons saw the Basha's daughters. | 21. اولاد السلطان شافوا البنات
ذالباشا |
| 22. I do not see the hearts of men. | 22. ما كنشوع شي القلوب
ذالرجال |
| 23. They saw the gates of the city. | 23. شافوا البياان ذاالدينة |
| 24. Thy uncle (paternal) did not bring the glasses.
(cups.) | 24. عمك ما جاب شي الكيسان |

Pronunciation of the foregoing.

- | | |
|--|------------------------------|
| 1. ... <i>hhalkûm.</i> | 10. ... <i>fellahheen.</i> |
| 2. ... <i>ijal fikûm al-baraka ...</i> | 11. ... <i>kâid.</i> |
| 7. ... <i>tecor ...</i> | 12. ... <i>bâtsû (â) ...</i> |
| 8. <i>Jaddû es-saaiddeen.</i> | 14. ... <i>hhdmârdtz ...</i> |

* The final *l* is not pronounced.

- | | |
|--------------------------------------|--|
| 16. ... <i>sénáhhdtz</i> ... | 20. ... <i>khétzek</i> ... |
| 17. ... <i>béz-záf</i> ... | 21. <i>Oolad</i> ... <i>shafoo</i> (a) ... |
| 18. ... <i>zénikatz</i> ... | 22. <i>Má kánshoof shî</i> ... <i>der-</i> |
| 19. ... <i>ssenidktz de-khétsi</i> . | <i>rejaal</i> . |

Vocabulary.

Flights, Flocks	جراث <i>ferag</i>	Pl. of	فرث <i>ferg</i>	<i>g hard</i> .
Forts	ابراج <i>berraj</i>	»	برج <i>bârj</i> .	
Moslems (m.)	مسليين <i>meselmeen</i>	»	مسلم <i>mûslim</i> .	
Weddings	اعراس <i>ards</i>	»	عرس <i>aórss</i> .	
Houses	ديار <i>diar</i>	»	دار <i>dar</i> .	
Moslems (f.)	مسلات <i>muslimatz</i>	»	مسامة <i>muslima</i> .	
Spanish, or Spaniard	صينيول <i>sbanyol</i>	or	صينيولي <i>sbanyoli</i> .	
Pretty (Pl.)	ظراف <i>deraf</i> .			
Bought (or has bought) 3rd. Pers. M. Ind. Pret.	شري <i>shera</i> .			
Pens	فلوم <i>kloom</i>	Pl. of	فلم <i>kalam</i> .	
Camels (m.)	جبال <i>jimal</i>	»	جبل <i>jiml</i> .	
» 1st.	نافاٹ <i>nakâtz</i> or <i>nagâtz</i>	(b) Plûrals of نافة <i>naga</i> .		
» 2nd.	نياف <i>niak</i> or <i>niag</i> . . . }			
Camel drivers 1st.	جمالة <i>jimmala</i> .	Plurs. of جبال <i>jimmal</i> .		
» » 2nd.	جمالين <i>jimmalin</i>			
They brought or have brought	جابوا <i>jaboo</i> .			
Married (adj. sing. m.)	مزوج <i>mezooj</i>	Plural,		
	مزوجين <i>mezoojeen</i> .			
Thou received'st or, hast received	فبصت <i>kabudtstsî</i> .			
I received or have received	فبصت <i>kabudtsts</i> .			

(a) See note a page 50.

(b) Pronunciation of the في No. 71.

Thou lost'st, or, hast lost	تلفت <i>tslliftsi.</i>
I lost, or, have lost	لأفت <i>tslliftsi.</i>
Knife (on the coast)	جنوي <i>jenwi</i> Pl. جذاوا <i>jenawa.</i>
	سكين <i>skeen</i> » سكاكين <i>sekâkin.</i>
Knife (Tangier or Tetuan)	خدمني <i>khudmi</i> Pl. (see No. 71)
	خدامي <i>khûdami.</i>
Hast (thou) found, or did'st thou find	جبرت <i>jabartsî.</i>
Thou hast found, or thou didst find	صببت <i>ssibtsî.</i>
I found or have found or	جبرت <i>jabarts.</i>
» »	صببت <i>seebts.</i>

COMPOSITION 10.

They saw two flights of birds.—Didst thou see the forts of the Moors? (Comp. 8).—We saw three (Comp. 8) forts (6).—The servant of Ali (Ex. 7) has not seen (Comp. 7) the nuptials of the Moors.—Thou hast seen the houses of the Moors, but thou hast not seen the rooms of the Mooresses.—The daughters of the Spanish Consul are pretty.—The servant of Mohammed bought two pens.—The servant of Ali has bought three camels.—Where have the camel drivers come from?—They come from Alkasar.—What have they brought?—They have brought two male camels and three female camels.—I have not seen the hunters.—The sons of the kaid are married.—What hast thou received?—I have received a handkerchief.—I have received a present.—What hast thou lost?—I have lost a knife.—I have lost a letter.—Where didst thou find this letter?—I found this letter in the garden.—I have found two knives on the road.—What hast thou lost?—I have lost three knives.—What hast thou found in the road?—I have found three wells.

EXERCISE XI.

- | | |
|--|----------------------------|
| 1. Thou art welcome. | 1. مرحبا بك |
| 2. God bless thee. | 2. الله يبارك فيك |
| 3. How art thou? | 3. كيف كنت |
| 4. Well, and thou? | 4. على خير لا بأس عليك |
| 5. Quite well (lit. no evil)
thanks to God. | 5. لا بأس الحمد لله |
| 6. I am a little sick. | 6. انا مريض شوي |
| 7. God give thee health. | 7. الله يعطيك الصحة |
| 8. Where have the sailors
come from? | 8. من اين جاوا البحريّة |
| 9. They come from the sea. | 9. جاوا من البحر |
| 10. What have they seen. | 10. اش شايفوا |
| 11. They saw three ships. | 11. شايفوا ثلاثة زاليراكب |
| 12. What hast thou lost? | 12. اش تالعت |
| 13. I have lost the book of my
father. | 13. تالعت الكتاب ذبابا |
| 14. Hast thou found the
papers? | 14. جهرت الكواغط |
| 15. I have found the papers in
the street. | 15. جهرت الكواغط في الزنقة |
| 16. Have you seen any sea-
-port? | 16. شافوا شبي مرسى (مرسي) |
| 17. We have seen many sea-
-ports? | 17. شافوا بالزاي زاليراسي |

- | | |
|---|---------------------------------------|
| 18. Have the hunters any
knife? | 18. الصيادين عندهم شئ خذمي |
| 19. The hunters have many
knives. | 19. الصيادين عندهم بالتزاي
ذاخذامي |
| 20. How many stools did you
see in the garden? | 20. اشحال ذاكراسي شفتوا في
الغرسة |
| 21. We saw three stools. | 21. شفتنا ثلاثة ذاكراسي |
| 22. Dost thou see many flags? | 22. كنشوب بالتزاي ذاالسناجف |
| 23. I see two flags. | 23. كنشوب زوج ذاالسناجف |
| 24. How many barges dost
thou see? | 24. اشحال ذاالفوارب كنشوب (a) |
| 25. I see four barges. | 25. كنشوب اربعة ذاالفوارب |
| 26. Have you seen the can-
-nons of the Moors? | 26. شفتوا الهداجع (b) ذاالمسلمين |
| 27. We have seen the Moors
cannons. | 27. شفتنا الهداجع ذاالمسلمين |

Pronunciation of the foregoing.

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|-------------------------------------|---|
| 1. <i>Marhhaba bik.</i> | 18. ... <i>andhûm</i> ... |
| 3. <i>Kkuntzi</i> ... | 20. ... <i>kârdâsi</i> ... |
| 6. ... <i>shoowai.</i> | 22. ... <i>sanajêk</i> ... |
| 7. ... <i>îatik es-ssahhha.</i> | 24. ... <i>goowareb</i> (or <i>koowareb</i>) |
| 9. ... <i>bahhâr</i> | 25. ... <i>ârbââ</i> ... |
| 16. ... <i>shî</i> ... | 26. ... <i>medâfâ</i> ... |
| 17. ... <i>bez-zaf del-mârdâsi.</i> | |

(a) Plural of فوارب

(b) Plural of مدافع

Vocabulary.

Have you (or you have) brought	<i>jeebtsoo</i>	جبتوا
We brought or have brought	<i>jeebna</i>	جبتا
Hoe (Sing.)	<i>fas</i>	واس
» (plural)	<i>fisan</i>	فيسان
Drain (Sing.)	<i>kádûs</i>	فادوس
» (plural)	<i>kûades</i>	فوادس
Some	<i>shî</i>	شي
Banisters درابز <i>darabez</i>	Pl. of دربوز <i>darbuz.</i>	
Of my house	<i>de-dari</i>	دداري
Of thy house	<i>de-darîk</i>	ددارك
Bendeki (a native gold coin) (S.)	<i>bendeki</i>	بنادفي
» (plural)	<i>bendêk</i>	بنادف
Bottle	<i>rduma</i>	رضومة
» (plural)	<i>rdaim</i>	رضايم
Handkerchief	<i>sebanîa</i>	سبانيّة
» (plural)	<i>sebanî</i>	سباني
Street	<i>zanka</i>	زنقة
» (plural)	<i>zenakî</i>	زنافي
We bought, or have bought	<i>shérîna</i>	شرينا
You » » » »	<i>shérîtoo</i>	شريتوا
They » » » »	<i>shéraû</i>	شروا
Fish-hook	<i>sennara</i>	سنارة
» (plural)	<i>senaner</i>	سنانر
Cock 1st.	<i>farûj</i>	فروج
» s (plural) »	<i>feraraj</i>	فوارج
2nd.	<i>dik</i>	ديك
»	<i>dîdk</i>	ادياسن
»	<i>diook</i>	ديوك

COMPOSITION 11.

Have you brought the hoes?—We have brought the hoes.—Have the soldiers seen any bridge?—The soldiers saw two bridges.—Have you brought the drains?—We have brought the drains.—Have the Moors any schools (72)?—The Moors have many schools.—How many spoons have you brought?—We have brought four spoons.—Have you seen the banisters of my house.—I have seen the banisters of thy house.—How many gold pieces hast thou?—I have four gold pieces.—We have brought the keys of thy house.—Have you brought the bottles.—We have brought the anchors.—Thy brother bought two handkerchiefs.—We have seen the streets of Tangier.—How many shops have you bought?—We have bought four shops.—How many pistols have you bought?—We have bought four pistols.—What did the sailors buy?—The sailors bought four fish-hooks.—How many cannons did the artillerymen buy?—They bought four cannons.—How many cocks hast thou bought?—I have bought four cocks.—I have four cocks.

§ 3. THE CASES OF NOUNS.

75. Nouns in Arabic Vulgar do not vary in their terminations and the cases are distinguished by means of the article as in English, or by certain prepositions.

76. An Arabic noun, with or without the article, may express the nominative, genitive or accusative. It will be nominative if the subject of a verb. thus:—

جاء الرجل *ja'a er-rajel* The man came.

It will be genitive if governed by another indeterminate

noun eg:— عين الرجل *ain er-rajel*. The eye of the man (see No. 48).

It will be accusative if it be directly governed by a verb. thus:—

شئت الرجل *shûfts er-rajel* I saw the man.

The genitive is also expressed by the words ^{الع}ع, *mtsaa* or ^دد of eg:— العود ذا السلطان *al-aûd des-Sûltan* the horse of the Sultan or السلطان العود متماع *al-aûd mtsaa es-Sûltan* (see No. 49).

77. The Prepositions ل *li* or *le*, and ن *en* or *ne* signify the dative eg:—to (or for me) لي *liâ* me (or more regularly *lîlî*). Is whom, or for whom لمن *limen*, or نعن *nemen* he said to my father قال نبابا *kal en-bâbâ* (for لبابا).

Take note that after the preposition ل the ا of the article is suppressed, eg. For the man (a) للرجل *ler-rajel*.

78. The vocative takes no article and is indicated by the preposition يا *ya* oh eg:—Oh man يا رجل *ya rajel*.

The ا *a* is also used instead of يا *ya* (see interjection oh).

79. The ablative is expressed by the prepositions في *fi* or *fe* in مع *maa* with: على *ala* by or upon بلا *bêla* without: من *men* from; and ب *bî* with in or by.

Proper names take the same prepositions but, the article as in English.

(a) In common conversation in Morocco the ن is frequently used instead of the ل which is the genuine Arabic preposition. On other occasions also the ل is sometimes changed into ن thus:—

سَمَّحَ	<i>sennaha</i>	he armed instead of	سَلَّحَ	<i>sellaha</i> .
زَنْزَلَة	<i>zenzela</i>	earth quake instead of	زَلْزَلَة	<i>zelzela</i> .

EXERCISE XII.

- | | |
|--|--------------------|
| 1. Good morning (Ex. 3). | 1. صباح الخير |
| 2. Good morning to thee (lit.
thy morning happy). | 2. صباحك سعيد |
| 3. How art thou? (Ex. 10). | 3. اش حالك |
| 4. Well, and thou? | 4. علي خير اش انت |
| 5. Well, thanks to God. | 5. بخير الحمد لله |
| 6. How is thy father. | 6. كيف كان ابوك |
| 7. He is a little sick. | 7. مريض شوي |
| 8. God prolong his life. | 8. الله يبطول عيره |
| 9. Thanks (Ex. 10. No. 2.)
(lit. god guard thee or
preserve thee from evil). | 9. الله يسلطك |
| 10. Who has come to day? | 10. اشكون جا اليوم |
| 11. The Sultan has come. | 11. جا السلطان |
| 12. The Sultana came. | 12. جات السلطانة |
| 13. The son of the Sultan has
come. | 13. جا ولد السلطان |
| 14. The daughter of the Vizier
came. | 14. جات بنت الوزير |
| 15. The soldiers (Sultan's
men) came? | 15. جاوا المحزنية |
| 16. Have you seen the Sultan? | 16. شفتوا السلطان |
| 17. We have seen the Sultan. | 17. شفتنا السلطان |

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|---|--|
| 18. Have you seen the Vizier's garden? | 18. شفتوا الغرسة ذالوزير |
| 19. We have not seen the Vizier's garden. | 19. ما شفتنا شي الغرسة ذالوزير |
| 20. Did you buy the Basha's horse? | 20. شريتوا العود ذالباشا |
| 21. We bought the Basha's horse. | 21. شريينا العود ذباح الباشا |
| 22. We bought the mule (from) of the administrator. | 22. مشرينا البغلة ذالامين |
| 23. For whom (is) this horse? | 23. لمن هذا العود |
| 24. This horse (is) for the Basha's. | 24. هذا العود هو للباشا (or او ذلباشا) |
| 25. My father has bought a watch for my brother. | 25. ابوي شري واحد المكانة ناخاي |
| 26. Oh Mohamed! come. | 26. يا محمد احي |
| 27. Mohamed, hast thou seen the horses? | 27. احمد شفت الخيل |
| 28. I have not seen the horses. | 28. ما شفت شي الخيل |

Pronunciation of the foregoing.

- | | |
|-------------------------------|--|
| 2. <i>Ssebahhak said.</i> | 12. <i>Jätz ...</i> |
| 3. <i>Ash hhaleek.</i> | 19. <i>Ma shûfna shî ...</i> |
| 8. ... <i>îtaowel aomerû.</i> | 22. ... <i>al-amin.</i> |
| 9. ... <i>isellemek.</i> | 24. ... <i>ldl-Basha (or nal-Basha).</i> |
| 10. ... <i>al-yom.</i> | |

25. ... *en-khai*.

| 26. ... *ajee*.

Vocabulary.

Came or has come (f.)	<i>jaats</i>	جات
My mother 1st.	<i>imma</i>	يتا
» 2nd.	<i>oomi or mui</i>	اموي
» 3rd.	<i>imi</i>	امي
» 4th.	<i>mûimtsi</i>	امريتي

This last has a diminutive, affectionate meaning.

Thy mother 1st.	<i>immak</i>	يتاى
» 2nd.	<i>immuk or mûk</i>	اتموت
» 3rd.	<i>ummek</i>	اتمت
» 4th.	<i>mûimtsak</i>	امويتمت

This last form has a diminutive, affectionate meaning.

King	<i>malek</i>	ملك
Queen	<i>maleka</i>	ملكة
Shoemaker	<i>kharraz</i>	خزاز
Moon	<i>kamar</i>	قمر
Arrived or has arrived	<i>Wassal</i>	وصل
Master craftsman	<i>mallem</i>	معلم
Books	<i>kûtsûb</i>	كتب
»	<i>kûtsabats</i>	كتابات
For me	لي <i>lia or lili</i>	ليلى
For thee	لك <i>lek or lilek</i>	ليلك
Women	<i>n'esa</i>	نساء
Oh Sir (lit my lord)	<i>ya rabbî</i>	يا ربى
Help me (imperitive)	<i>aunni</i>	اوتنى

Towel 1st.	فوطة	<i>foota</i> Plural	ات <i>ats</i> (No. 62.)
and	فوط	<i>fûat</i>	
Towel 2nd.	زيب	<i>zif</i> Plural	زيوت <i>ziðf</i>

COMPOSITION 12.

Hast thy mother come?—My mother has come.—Has thy sister come?—My sister has come.—Has thy aunt come? (Comp. 9).—My aunt has come.—Have you seen the king?—We have seen (or saw) the king.—Have you seen the Queen.—We have not seen the Queen.—Hast thou found (Comp. 10) the shoemaker?—I have found the shoemaker.—Dost thou see the moon?—I see the moon.—Has the Sultan's son arrived?—Has the Vizier's doctor (55) arrived?—What has he brought?—He has brought the medicine (57) (remedy) for my brother.—The craftsman has come.—He has brought the books for thee and for me.—The Kaid's wives have come.—They have brought (Comp. 10) a present for thee (Comp. 4).—Oh Sir help me, Oh Abdelkader come.—Ali hast thou seen the books of my father?—I have not seen (Comp. 7) thy father's books.—What have you bought? (Comp. 11).—We have bought a towel.—We bought three towels.

EXERCISE XIII.

1. Welcome.

1. أهلاً وسهلاً (a)

2. How are you?

2. كيف حالكم (b)

3. Well; and you?

3. على خير لا بأس عليكم

4. Well (lit no evil.)

4. لا بأس

(a) A greeting signifying literally *family* and *ease* meaning you are in your family and at your ease.

(b) When Moors address a superior they frequently use the plural instead of the singular.

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|--|----------------------------|
| 5. How are the children? | 5. كيف كانوا العيال (a) |
| 6. How is the household? | 6. كيف كانوا الدار |
| 7. My son is a little sick. | 7. ولدي مريض شوي |
| 8. There (well be) no evil
if God will. | 8. لا بأس إن شاء الله |
| 9. God willing. | 9. إن شاء الله |
| 10. With whom did the Sultan's
son come? | 10. مع من جا ولد السلطان |
| 11. He came with my uncle. | 11. جا مع عتي |
| 12. They came with the army. | 12. جاوا مع العسكر |
| 13. They came without the
army. | 13. جاوا بلا عسكر |
| 14. Where have they been? | 14. فايين كانوا |
| 15. They were in Fez. | 15. كانوا في فاس |
| 16. Whendid they came? | 16. من اين جاوا |
| 17. They came from Rabat. | 17. جاوا من الرباط |
| 18. Where did they go to? | 18. لاين مشوا |
| 19. They went to Mequinez. | 19. مشوا لمكناس (او فكناس) |
| 20. Where is the letter? | 20. فايين البراة |
| 21. The letter is on the table. | 21. البراة على الطايدة |
| 22. I have found the book on
the bed. | 22. جبرت الكتاب على الفراش |
| 23. Didst thou find the needle
in the street. | 23. جبرت لابرة في الزنقة |

(a). The Moors use this phrase also when desiring to enquire for the wife, it being impolite to allude to her *directly*.

- | | |
|--|-------------------------------------|
| 24. The peasant bought the wool in the market. | 24. البائع شوى الصوف في السوق |
| 25. Hast thou bought a kola of Oil on the road. | 25. شريت قلة ذالزيت في الطريق |
| 26. He bought the wheat with the money. | 26. شوى الزرع بالدراهم (او بالفلوس) |
| 27. The Sultan's sons have come from the mosque. | 27. اولاد السلطان جاوا من الجامع |

Pronunciation of the foregoing.

- | | |
|----------------------------|---|
| 1. <i>Ahlan wa-sahlan.</i> | 14. ... <i>kânû</i> |
| 2. ... <i>hhalcum.</i> | 18. ... <i>mshao.</i> |
| 5. ... <i>al-aïal?</i> | 19. ... <i>en-Meknâs.</i> |
| 7. <i>Wâldi ...</i> | 22. ... <i>farash.</i> |
| 8. ... <i>in sha allah</i> | 26. <i>bed-darahem</i> (or <i>belfloos</i>). |
| 10. <i>Ma men ...</i> | |

Vocabulary.

- | | | | |
|--|---|-------------------|---------------|
| I departed (or went out) | } | <i>kharjets</i> | خرجت |
| or have gone | | | |
| Thou departed (or hast gone out) | } | <i>kharjeetzi</i> | خرجت |
| | | | |
| He departed (or has gone out) | | <i>kharj</i> | خرج |
| He remained, or has remained | | <i>b'akâ</i> | بقى |
| Place, square, market | | <i>blasa</i> | بلاصة |
| » » » (plural) | | <i>blassats</i> | بلاصات |
| this is really a Spanish expression for market | } | | |
| Place, square, market (plural) | | | <i>blaïes</i> |

Custom house 1 st .			
(lit. "house of the tithe")		{	<i>dar al-ashur</i> دار العشور
2 nd .			<i>deerana</i> ديوانة
I placed (or I have placed)			<i>ameltz</i> عيات
Thou placedst (or hast placed)			<i>ameltzi</i> عيات
Barque (or ship)			<i>esfinā</i> سفينة
Barques			<i>sefaîn</i> سفائن
»			<i>shkaf</i> شقيب
»			<i>shkâf</i> شقوب
Upon, above (prep.)			<i>ala</i> على
»			<i>fcook</i> فوق
Chair	شاية	<i>shêçlya</i>	{ pl. <i>shêçlaia</i> شاليا
			{ or <i>shêçlyats</i> شليات
Musket	مسكك	<i>mkahela</i>	pl. <i>mekâhel</i> مكحل
Cemetery tombs. Graves		<i>mekabar</i> مغابر	is really
plural of	مقبرة	<i>mkabra</i>	grave tomb (very little used)
(vulgar).			
	روضة	<i>râda</i>	pl. <i>râdats</i> روضات

COMPOSITION 13.

Where didst thou go out from?—I departed from Morocco.
 (Ex. 9).—Where hast thou gone out from?—I have gone out
 from the mosque (or I left the mosque).—From where has the
 Tradesman gone out (Comp. 12).—The tradesman has left
 the school (72).—The sailor (71) has left the sea (Ex. 11).—
 The moor (Comp. 10) remained in the mountain (Comp. 4).
 —The Emperor's doctor remained in the city.—The porter
 remained at the gate (Comp. 4 and No. 5).—The town-crier
 (Comp. 4) remained in the market.—The administrator (Ex.

12) departed from the custom house.—The kaid (Ex. 10) left the market.—Where hast thou put the fish-hooks?—Where have you put the bottles (Comp. 4).—I put the fish hooks (Comp. 11) in the ship.—I have put the bottles on the table (Comp. 8).—I have placed the gold pieces (Comp. 11) on the chair.—The Bashá's son came without a horse (26).—The hunter (Ex. 7) came without a musket.—The hunters came (Ex. 10) without dogs (47).—The labourers (peasants) came (Ex. 10) with the hoes (Comp. 11).—The artillerymen (74) came with the cannons. (Ex. 11).—Thy friend (Ex. 9) came with the artillerymen.—The camel drivers (Comp. 10) came with the camels.—My brother came with thy father.—Whence hast thou come? (Ex. 6 and 7).—I have come from the cemetery.—I saw (Ex. 2) thy uncle (Comp. 9) in the Moor's cemetery.

§ 4. FORMATION OF ADJECTIVES.

80. Adjectives have many different forms; the commonest are the following:—

Forms.	Example.	Root.
1st. (a) . . ا .	Writer كاتب <i>katseb</i>	write كتب
2nd. (b) . . و . . س	Written مكتوب <i>mktsûb</i>	to write كتب
	Made معيول <i>mamûl</i>	to make عمل
3rd. (c) . . ه . .	Large كبير <i>kebir</i>	to enlarge كبر
	Decrease صغير <i>sagheer</i>	to decrease صغر

(a) Takes an ا after the first radical letter (see No. 64 and 65.)

(b) Takes s before the first radical letter, and و before the last radical letter.

(c) Takes a ه after the second radical letter become less.

Forms.	Example.	Root.
4th. (a) ا...ان	Happy فرحان <i>farhan</i>	to gladden فرح
	Drunk سكران <i>sôkéran</i>	to intoxicate سكر
5th. (b) ..ا	Liar كذاب <i>keddab</i>	to lie كذب
	Coward خواف <i>khâwaf</i>	to fear خاف
	Peasant فلاح <i>fellâhh</i>	to till فلاح
6th. (c) ...ا	Black اكحل <i>kahhal</i>	to blacken كحل
	Green خضر <i>khedar</i>	to make green خضر
	Lame اعرج <i>arej</i>	to lame عرج
7th. (d) ...ي	A Fez man فاسي <i>Fasî</i>	Fez فاس
	Syrian شامي <i>shemî</i>	Syria شام
	Cinnamon (see No. 82) coloured فرفري <i>karfi</i>	cinnamon فرفة
	Mountaineer جبالي <i>jebli</i>	mountain جبل

81. The adjectives of the first six forms are verbal ie adjectives derived from verbs.

Those of No. 7 are substantive adjectives ie, derived from substantives. Those of the first and second forms appertain to

(a) Takes ان after the terminat root letter.

(b) Takes an ا after the second radical letter, which must have a Shidda.

(c) Has an ا before the first letter of the root (see No. 41.)

(d) Takes ي after the last root letter.

the class of active and passive participles, but strictly speaking they are merely adjectives and some times are employed as nouns. Those of the third and fourth forms, are qualifying adjectives those of the third indicating an habitual quality of the person or object described and those of the fourth a passing or acquired quality. (a)

Those of the fifth form designate an occupation or profession, the nature of an action, or the intensity of a quality.

Those of the 6th. form denote colours such as white Red, and also bodily deformity.

Those of the 7th. form denote generally, the nation province or town, of which one is a native, and the different shades of colours. They are equivalent to our titular, patronymic and possessive proper names.

82. With regard to the formation of adjectives of the 7th. class. it must be noted that if the root word ends in *š* the derived word is formed by converting that letter into *ي* thus for example from:—

غرناطة *gharnata* Granada there is derived

غرناطي *gharnatî* granadian.

Sometimes it is formed by changing the *š* final into *اوي* thus:

طنجة *tanja* Tangier, into *طنجاوي* *tanjowî* a Tangier man eg. tangerine. (or a native of Tangier).

Those ending in *!* form their derivatives by adding *وي* *wî* to the root word thus:—

سمائي *semawî* celestial, from

سما *semâ* sky.

(a) Those of the 3rd. form indicate habitual quality of person or object, those of the 4th. passing or acquired quality.

EXERCISE XIV.

- | | |
|-----------------------------------|---|
| 1. Who arrived? | 1. اشكون وصل |
| 2. A learned man has arrived. | 2. وصل واحد الرجل عالم (او حكيم) |
| 3. That christian is learned. | 3. ذا من النصراني عالم |
| 4. That shoemaker is ignorant. | 4. ذا من الخزاز جاهل |
| 5. The craftsman is prisoner. | 5. المعلم مسجون |
| 6. The book is written. | 6. الكتاب مكتوب |
| 7. The dog is tethered. | 7. الكلب مربوط |
| 8. This lad is young. | 8. هذا العيل (او ذري او يشير او طبل) صغير |
| 9. This market is large. | 9. هذا السوق كبير |
| 10. The neighbour is prudent. | 10. الجار رزين |
| 11. Thy brother is angry. | 11. اخوك ففصان |
| 12. That man is drunk. | 12. هذاك الرجل سكران |
| 13. That sailor is tired. | 13. ذاك البحري عيان |
| 14. That artilleryman is content. | 14. ذاك الطنجي فرحان |
| 15. Thy son (is) a liar. | 15. ولدك كذاب |
| 16. My son (is) a blacksmith. | 16. ولدي حداد |
| 17. My father (is) a shoemaker. | 17. ابي خزاز |
| 18. My uncle (is) a butcher. | 18. عتي جزار |

(Ex. 7.)

19. This paper is black.	19. هذا الكاغط اكل
20. This cat (m.) is white.	20. هذا القط (Comp. 8.) ابيض
21. That paper is red.	21. هذاك الكاغط احمر
22. That cat is black. (mac.)	22. ذاك المش اكل
23. That christian (m.) (is) a syrian.	23. ذاك النصراني شامي
24. This moor (is) a mountaineer.	24. هذا المسلم جبلي
25. That carpenter (is) a granadien.	25. ذاك النجار غرناطي
26. This mason (is) a tangerine.	26. هذا البتاي طنجاوي
27. The doorkeeper (is) a native of Fez.	27. البواب فاسي
28. The flag is ash coloured.	28. السنجف رمادي

Pronunciation of the foregoing.

2. ... <i>aalem</i> (or <i>hhakim</i>).	11. ... <i>faksan</i> .
3. ... <i>enesrani</i> ...	13. ... <i>aiyan</i> .
4. ... <i>jaheel</i> .	15. <i>Wldek</i> ...
5. ... <i>mesjân</i> .	21. ... <i>hhemar</i> .
7. ... <i>merbût</i> .	25. <i>Dak en-nejjar</i> ...
8. ... <i>aîl</i> (or <i>dérrê</i> or <i>îshîr</i> , or <i>tefel</i>)...	26. ... <i>bennai</i> ...
10. <i>Aljar erzîn</i> .	28. <i>Es-senjak</i> ...

Vocabulary.

Has been or was	<i>kan</i> (masc. verb.)	كان
» » »	<i>kanetz</i> (fem. verb.)	كانت
Perfumer	<i>attar</i>	عطّار
Short (low of Stature)	<i>kaseer</i>	قصير
Stout (fat)	<i>semeen</i>	سمين
Wide	<i>wasaa</i>	واسع
High	<i>aali</i>	عالي
» (fem.)	<i>aalia</i>	عالية
Tower	<i>soomda</i>	صومعة
Muleteer	<i>hhammár</i>	حمّار
Muleteers (plural)	<i>hhammara</i>	حمّارة
Barber (leech.)	<i>hhajjam</i>	حجّام
Barbers (plural)	<i>hhajjameen</i>	حجّامين
My cousin (paternal)	<i>wld amì</i>	ولد عمي
Baker	<i>khâbbáz</i>	خبّاز
Patient	<i>sábár</i>	صابر
»	<i>sáber</i>	صابر
Tunis	<i>tsûnis</i>	تونس
Tunisian	<i>tsûnsi</i>	تونسي
Blue	<i>zarak</i>	ازرق
Dear	<i>ghali</i>	غالي
Yellow (m.)	<i>safar</i>	اصفر
»	<i>safara</i>	صفرا
Cheap (m.)	<i>rákhées</i>	رخيص
Cheap (f.)	<i>rkheesa</i>	رخيصة
Alexandria	<i>askandriia</i>	اسكندرية
Alexandrian	<i>askandranì</i> (a)	اسكندرياني

(a) Some nouns of this class end in *ani* اني.

Mogador	<i>es-sûcera</i>	الصويرة
Mogador (<i>adj.</i>) (or per- -taining to Mogador)	<i>sûiri</i>	صويري

COMPOSITION 14.

Abdelkader was the Basha's scribe (Ex. 7).—My father (Comp. 6) was a perfumer (the same word is used for grocer, ie, a dealer in spices).—The cat was tethered (Ex. 14).—The book (Ex. 5) was written.—Hamed (Comp. 5) was short (of stature).—My son is stout.—The Tetuan (Ex. 7) market (Comp. 4) is wide.—The mosque tower is high (70).—My uncle (Comp. 9) was a muleteer.—Thy uncle was happy.—Hamed's servant (Ex. 7) was drunk.—My brother's (Comp. 5) master (Comp. 12) (instructor) was an embroiderer.—My son's master is a barber. (Surgeon. Leech).—My cousin was a baker.—My cousin is patient.—This soldier is a Tunisian.—My father (Ex. 6) was a native of Fez.—They brought a green cloth (Ex. 9).—This cloth (Comp. 9) is green.—This cloth is blue.—The blue cloth is dear.—This handkerchief is yellow.—This wool (Comp. 3) is cheap.—The charcoal (Comp. 9) was dear.—The bread (Ex. 5) was cheap.—The Emperor's doctor (55) was an Alexandrian.—This merchant (Ex. 8) is a native of Mogador.—This lad (Ex. 14) is a syrian.

§ 5. THE GENDER AND NUMBER OF ADJECTIVES.

83. All the *adjectives* given in the preceding paragraph are of the masculine gender, and form their feminine by adding *â* to the masculine, and suppressing the initial *l* of the masculine.

EXAMPLES.

Forms.	Masculine.	Feminine.	Pronunciation.
1st.	Writer كتاب	كاتبة	<i>katseba.</i>
2nd.	Written مكتوب	مكتوبة	<i>mktsüba.</i>
3rd.	Large كبير	كبيرة	<i>kbîra.</i>
4th.	Happy فرحان	فرحانة	<i>farhhana.</i>
5th.	Liar كذاب	كذابة	<i>kiddaba.</i>
7th.	Syrian شامي	شامية	<i>shemia.</i>

Exception.

6th. | Black | اكحل | كحلا | *khhlä.*

84. The *plural* of adjectives is generally *regular*, that is to say, it is formed by adding the termination *een* to the masculine singular. The exceptions are those of the 3rd. and 6th. forms, whose plurals are *irregular*, the 6th. class forming their plurals by changing the *ي* into *ا* and the 3rd. forming it by suppressing the initial *ا*.

EXAMPLES.

Forms.	Singular.	Plurals.	Pronunciation.
1st.	كتاب	كتابين	<i>katsabeen.</i>
2nd.	مكتوب	مكتوبين	<i>mktsübeen.</i>
4th.	فرحان	فرحانيين	<i>farhhaneen.</i>
5th.	كذاب	كذابين	<i>kiddabeen.</i>

EXAMPLES.

Forms.	Singular.	Plural.	Pronunciation.
7th.	(a) جبلی	جبلین	jebleen.
<i>Exceptions.</i>			
3rd.	(b) کبیر	کبار	kbar.
6th.	کحل	کحل	kohhal.

85. The plurals of the adjectives are generally the same for both genders. Still there are some feminine plurals formed by ات like nouns (see No. 62).

86. Finally it should be noted that when certain adjectives are of a substantive character, they have *irregular* plurals. Here are some examples.

Adjectives substantivates.

Forms.	Singular.	irregular Plural.
1st. {	کاتب katseb, a scribe.	کتّاب kuttsab.
	عالم aalim, a learned man.	علّما aûlema.
2nd.	مکتوب mektsûb, written.	مکاتیب mekâtseeb.
3rd. {	میت meets, dead.	موتی mawtsa.
	طیب tebîb, doctor.	اطّبا attâba.
	فقیّر fakîr, poor.	فوقرا fookara.
4th.	سکران skeran, drunk.	سکّاری sekâra.
7th.	جبلّی jêbli, mountaineer.	جبلّالة jêbâla.

(a) Several of this class form the plural by ى see No. 74.

(b) جدید jêdeed new of the third form is, in the plural, جدّود jêdûd.

EXERCISE XV.

- | | |
|---|---|
| 1. The letter was written. | 1. البراءة كانت مكتوبة |
| 2. The handkerchief is dried. | 2. السبينة ناشبة |
| 3. The she-ass was tethered. | 3. الحمارة كانت مربوطة |
| 4. The lesson (or reading) is easy. | 4. الفراية (84) ساهلة |
| 5. We have seen a large tree. | 5. شجنا واحد الشجرة كبيرة |
| 6. My sister was short. | 6. اختي كانت قصيرة |
| 7. The mistress was happy. | 7. المعامة كانت فوحانة |
| 8. The seamstress was a liar. | 8. الخياطة كانت كذابة |
| 9. My mother was a baker. | 9. يما كانت خبازة |
| 10. Thy mother was patient. | 10. بّاك كانت صّارة |
| 11. My aunt was a tunisian. | 11. عمّتي كانت تونسية |
| 12. This musleman is egyptian. | 12. هذي المسلمة مصرية |
| 13. The books were written. | 13. الكتب كانوا مكتوبين |
| 14. This handkerchief is white. | 14. هذي السبينة بيضا |
| 15. That mare is black. | 15. ذيك العودة كمحلا |
| 16. The handkerchiefs was dry. | 16. السباني كانوا ناشبين |
| 17. We have seen some large birds. | 17. شجنا شي ذا الطيور كبار |
| 18. The hunters are liars. | 18. الصيادين كذايين |
| 19. The beggars were happy. | 19. البغرا كانوا فوحانيين |
| 20. These travellers (m.) are mountaineers. | 20. هذوم المسافرين جبالين
(جباله or) |

- | | |
|---|--|
| <p>21. We have seen the scribes
of the Vizir.</p> <p>22. The learned men of Fez
have come to day.</p> <p>23. The Sultan's doctor's are
alexandrians.</p> <p>24. The mountaineers (<i>m.</i>)
are strong.</p> <p>25. We have seen the drun-
-kards in the market
Place.</p> <p>26. These men are lame.</p> | <p>21. شعبنا الكتاب ذا الوزير</p> <p>22. العليا دواس جاوا اليوم</p> <p>23. لاطبا ذا السلطان اسكندرائين</p> <p>24. اجمالة (a) صحاح</p> <p>25. شعبنا السكارى في الملاصة</p> <p>26. هذوم الرجال عرج</p> |
|---|--|

Pronunciation of the foregoing.

- | | |
|---|--|
| <p>2. ... <i>nashfa</i>.</p> <p>3. ... <i>merbâta</i>.</p> <p>4. ... <i>sahela</i> ...</p> <p>6. ... <i>kassîra</i>.</p> <p>9. ... <i>khûbbâzâ</i>.</p> <p>10. ... <i>sbbara</i>.</p> <p>11. ... <i>tsûnsîla</i>.</p> <p>12. <i>Had el-mésêlmâ masrîâ</i></p> | <p>13. ... <i>kanû</i> ...</p> <p>15. <i>Dik</i> ...</p> <p>16. ... <i>nashfin</i>.</p> <p>17. ... <i>shê</i> ...</p> <p>20. <i>Hadûm</i> ...</p> <p>23. ... <i>ascandranîin</i>.</p> <p>24. ... <i>sakhahh</i>.</p> <p>26. ... <i>aôrj</i>.</p> |
|---|--|

Vocabulary.

- | | | |
|--|--|----------------------------|
| <p>Wounded (<i>adj. substantive</i>) (sing.)</p> <p>» « » (plural)</p> | <p><i>mjrohh</i></p> <p><i>mjarahh</i></p> | <p>مجهروح</p> <p>مجارح</p> |
|--|--|----------------------------|

(a) Generally used without the article.

Prisoners imprisoned (sing.)	<i>msjân</i>	مسجون
» » (plural)	<i>m'sajin</i>	مساچن
They went out, or have gone out (plural)	} <i>kharjû</i>	خرجوا
From is generally used without the article	} <i>min</i>	من
Inhabitant (sing.)	<i>sâken</i>	ساكن
Inhabitants (plural)	<i>sukkân</i>	سكان
Workman (sing.)	<i>khaddam</i>	خداام
Workmen (plural)	<i>khaddameen</i>	خداامين
Student or scholâr	<i>taleb</i>	طالب
» » (plural)	<i>tolba</i>	طلبا
Thief	<i>sarak</i>	سارق
» (plural)	<i>surrâk</i>	سراف
Governor	<i>hhakim</i>	حاكم
Governors (plural)	<i>hhokkâm</i>	حکام
They arrived, or have arrived	<i>wasalû</i>	وصالوا
Learned man (savant)	<i>hhakeem</i>	حكيم
» men (plural)	<i>hhokama</i>	حکما
Mequinez (<i>adj.</i>) (person or thing (<i>m.</i>)	<i>meknasî</i>	مکناسي
Tetuan (<i>adj.</i>) » » (<i>m.</i>)	<i>tsetawnî</i>	تطاواني
Lieutenant	<i>khalifa</i>	خليفة
» (plural)	<i>khalâif</i>	خلايف
» »	<i>khûlâfa</i>	خلفا
Servants (Ex. 7 sing.) (plural)	<i>metzallmeen</i>	متعلمين
Masons (sing. Ex. 14) (plural)	<i>bnaiya</i>	بنائية
Squint eyed	<i>awar</i>	اعور
» (plural)	<i>aûer</i>	عور
Christians (sing. see Ex 14)	<i>nasara</i>	نصارى

Lame (m.)	<i>aarj</i>	اعرج
» (f.) (plural see Ex. 15)	<i>arja</i>	عرجا
Kaids (pl. see Ex. 10)	<i>kīyad</i>	قياد
Fez-Cap. (worn by government soldiers)	{ <i>shasheeya</i>	شاشية
» » (plural)		
Mad silly	<i>hhamak</i>	احمق
» » (f.)	<i>hhamka</i>	حمقا
» » (plural)	<i>hhomak</i>	حمق

COMPOSITION 15.

Hast thou found the wounded (men)? (Comp. 10).—I found (Comp. 10) the wounded men in the road (Comp. 2).—Where did the prisoners go out from? (Ex. 6).—The prisoners went out from the prison.—The inhabitants of Tetuan are workpeople.—Where did the scholars go out from?—The students went out from the school (72).—Where have they gone to? (Ex. 3).—They went to the mosque (70).—Hast thou found the thieves?—The thieves went out from the prison.—Have the governors arrived?—The governors have arrived to day (Ex. 12).—The learned men have arrived (Ex. 10) to day.—These Moors (Comp. 10) are natives of Mequinez (a belong to Mequinez).—These sailors (74) are alexandrians.—These soldiers (74) are natives of (or belong to) Fez.—The Vizir's scribes are tunisians.—The servants of the khalifa belong to (or are natives of) Tetuan.—The masons are Fezzis.—These Moors are squint eyed.—These christians are lame.—These kaids are balds.—These men (Ex. 15) are mad.—This handkerchief is green (Comp. 9.) This cap is red (Ex. 14).

§ 6. DIMINUTIVES OF NOUNS.

87. As a general rule the *diminutive* is formed by adding a ي after the second letter; For example:

دودة *dûda* worm دويدة *dueeda* little worm.

كلبة *kelba* bitch كلبية *keliba* little bitch.

88. Nouns composed of three sound letters form their diminutives by adding a ي with a *shidda* (ّ) after the second letters; thus:—

قلب *kalb* heart قلبّ *kalīeb* little heart.

كلب *kelb* dog كلبّ *kelīeb* little dog.

If the second letter of the three is *weak*, it is changed into و, and the ي of the diminutive is doubled by means of the *shidda*; thus:—

باب *bab* door بوبّ *bûeb* doors. (a)

فأر *far* mouse فوؤر *fooeer* little mouse.

طير *tair* bird طوؤر *tûeer* little bird.

بيت *bits* room بوؤت *bûeets* little room.

89. When the third letter is a ا or a و it is changed into ي above which is placed a *shidda* thus:—

كتاب *keetsb* book كتّيب *ktseeb* booklet.

فلوكة *felûca* barge فليكة *feleeca* small boat.

90. If the third letter be a ي it becomes doubled by adding a *shidda*, thus:—

(a) The formا بوبية *bûiba*, is also used. The vulgar diminutive ought to have at least 5 letters; for this reason if the *shidda* be omitted, as in this instance, it is necessary to add a ّ at the end vide. other examples in No. 95.

بهيمة *behîma* animal بهيئة *behîima* little animal.

فنين *kanâîn* (a) rabbit فنين *kanîin* little rabbit.

91. If the word is of more than four letters and the penultimate letter be a **ا** or **و** or **ي** these letters are suppressed thus:—

مفتاح *meftsaħħ* key مفتش *mefitshh* little key.

صندوق *sandok* box صندف *sanîdk* little box.

92. 1st. When the nouns are composed of *sound* letters and have a shidda over the second one, the shidda is suppressed, and the **ي** of the diminutive is placed between the letters which are repeated, thus:—

قطّة *kátta* cat قطيطّة *katita* kitten.

حبة *hhabba* a grain حبيبة *hhbeeba*

2nd. If the nouns are composed of *weak* letters these are suppressed, following the same rule thus:—

سنانج *sennaj* fruit basket سنينج *senînaj* little fruit basket.

فلّوس *fellûs* cock فليّاس *felîles* little cock.

بطيخة *batékha* water melon بطيطخة *batétikha*.

93. Diminutives derived from adjectives are, generally, formed according to the above rules for nouns; thus:—

ظريف *derif* pretty ظريّف *derîif* prettyish.

مسكين *mskeen* poor honest مسكين *mseekin*.

NOTE. Exact translations of the above two diminutives are hard to find in English. These words, coined for the occasion, appear to give the nearest idea of the Arabic meaning.

94. Adjectives of the 6th form. (80), which indicate the principal colours drop the initial **ا**, and repeat the second radical letter, at the same time inserting a **ي** thus:—

(a) The form **فلين** *kalâin* is also used.

أحمر	hhemar	red	حمير	hhemeemar	reddish.
أكحل	kahhal	black	كحيل	kahhal	blackish.
أخضر	khadar	green	خضير	khdeedar	

95. Finally, some diminutives are formed irregularly. The following are those most often met with in conversation.

Primitive.	Diminutive.
رجل <i>rajul</i> (55) man.	رويحل <i>raweejl</i> manikin.
أم <i>ilm</i> (C. 12) mother.	مويمة <i>mâima</i> little mother.
ما <i>ma</i> water.	مويمة <i>mâia</i> watery.
شي <i>shî</i> some.	شويمة <i>shoôiya</i> .
شمس <i>shms</i> sun.	شميسة <i>shmeesa</i> little sun sunny.
دار <i>dar</i> house.	دويمة <i>dâira</i> little house.
بنت <i>bents</i> daughter.	بنيتة <i>benîtsa</i> little daughter. -ter.
عين <i>ain</i> eye.	عويمة <i>aiwaîna</i> little eye.
اذن <i>udn</i> ear.	اديمة <i>udina</i> .
براة <i>bra</i> letter.	بريوة <i>berîra</i> little letter (a)
كبير <i>kabeer</i> large.	كبيير <i>kabeeber</i> largish.
صغير <i>sagheer</i> small.	صغير <i>saghîwor</i> smallish.
طويل <i>tûeel</i> tall long.	طويول <i>tûiweel</i> tallish longish.
أبيض <i>baîd</i> white.	بويوض <i>bâiuid</i> whitish.
قصير <i>kaseer</i> short.	قصير <i>kasîsar</i> shortish.

(a) Or بريمة *berîa* see rule No. 89.

Primitive.

فليل *kaleel* few (little).

سخون *skhóon* hot, warm.

Diminutive.

فليل *kaliwel* very few
very little.

سخيخن *skhikhen* warmish.

96. The feminine of diminutive adjectives terminates in ة (see 83) and their plural ين thus:—

كبيرة *kabibira* largish (*f*).

كبيرةن *kabibireen* largish (plural *m. f.*)

The plural of diminutive nouns ends in *atz* (63).

EXERCISE XVI.

1. Have you seen this little
worm?

2. We have not seen that
little worm (Comp. 8).

3. For whom is this little dog
(pup) (77).

4. This pup (is) for my uncle.

5. That little female dog is
for my aunt.

6. The soldiers went out by
the little gate.

7. Who ate (41) the bread?

8. A mouse ate the bread.

1. شفتوا هذي الدويذة

2. ماشعنا شي هذيک الدويذة

3. لمن هذا الکليب

4. هذا الکليب نعبي (for لعبي)

5. هذيک الکليبة لعمتي

6. المخزنية خرجوا من البويب
(البويبة or)

7. اشكون اكل الخبز

8. واحد البويبر اكل (or کلی)
الخبز

- | | |
|--|---|
| 9. Who ate the wheat? | 9. اشكون اكل الزرع |
| 10. A little bird ate the wheat. | 10. واحد الطوير اكل الزرع |
| 11. Whence went out the administrators? | 11. من اين خرجوا الأمناء |
| 12. The administrators went out from the custom house. | 12. الأمناء خرجوا من الديوانة |
| 13. That little room has two windows. | 13. هذاك البويت عندو زوج
ذالطيفان |
| 14. Thy Uncle passed the night in a little room. | 14. عمك بات في واحد
البويت |
| 15. This booklet (is) for my aunt. | 15. هذا الكتيب لعمتي |
| 16. We have bought (Comp. 11) five booklets. | 16. شرينا خمسة ذالكتيبات |
| 17. We have bought a little boat. | 17. شرينا واحد البليكة |
| 18. The scholar hunted a little rabbit. | 18. الطالب (Comp. 15) صاد
واحد الفلين (or فليون) |
| 19. My brother hunted five little birds. | 19. اخاي صاد خمسة ذالطويات |
| 20. My little (or dear) boy (is) somewhat poor. | 20. عويتي مسيكن |
| 21. My little son is prettyish. | 21. وليدي ظريف |
| 22. With whom camest thou? | 22. مع من جيت |

- | | |
|---|--|
| <p>23. I came with that little man.</p> <p>24. How many sons (or children) has thy cousin?</p> <p>25. My cousin (ie son of thy paternal uncle) has one little son and three little daughters.</p> <p>26. This orange is greenish.</p> <p>27. These lemons are greenish.</p> <p>28. That lemon is largish.</p> <p>29. That stick is longish.</p> | <p>23. جيت مع هذاك الرويجل</p> <p>24. اشحال ذلاولاد عنده ولد عمدك</p> <p>25. ولد عمي عنده واحد الوليد وثلاثة ذالبنات</p> <p>26. هذي اليشينة خصيصرة</p> <p>27. هذوم الليمون خصيصرين</p> <p>28. هذيك الليمونة كبيرة</p> <p>29. هذاك العكاز (or العصا) طويل</p> |
|---|--|

Pronunciation of the foregoing.

- | | |
|--|--|
| <p>1. ... <i>had</i> (a) <i>ed-dûida</i>.</p> <p>3. ... <i>had</i> (a) <i>el-keliib</i>.</p> <p>4. ... <i>endammî</i> for <i>li-âmmî</i>. (b)</p> <p>8. ... <i>keldâ</i> (see No. 165) ...</p> <p>11. ... <i>al oomâna</i>.</p> <p>13. ... <i>andû</i> ... <i>tikân</i>.</p> <p>16. ... <i>khamisa</i> ...</p> | <p>18. ... (or <i>kaliwen</i>).</p> <p>20. <i>Awîlî</i> ...</p> <p>21. <i>Uliîdî</i> ...</p> <p>24. ... <i>uld âmmek</i>.</p> <p>27. ... <i>laîmân</i> ...</p> <p>28. ... <i>laîmâna</i> ...</p> <p>29. ... <i>aokâz</i> (or <i>âsa</i>) ...</p> |
|--|--|

(a) The final *a* and *i* are not pronounced: see No. 136.

(b) The *ج* spooned be placed at the beginning of the word instead of ن although the pronoun *en* or *ne* is more commonly used especially in Northern Morocco.

Vocabulary.

Primitives.	Diminutives.
فَقَّةَ <i>koffa</i> basket (hand basket.)	فَيْفَة <i>kafifa</i> little basket.
بُوسَة <i>bûsa</i> kiss.	بُويْسَة <i>bûîsa</i> little kiss.
بَرْمِيل <i>bérmîl</i> barrel.	بَرْمِيل <i>berîmel</i> little barrel.
سَلَّة <i>sulla</i> basket (round cone basket.)	سَلِيلَة <i>sûlîla</i> little basket.
فَنَار <i>fenâr</i> lantern.	فَنْيِّر <i>fenîier</i> little lantern.
كَاس <i>kâs</i> cup, glass, tumbler.	كُويْس <i>kûîis</i> little cup.
كُورَة <i>kûrah</i> ball globe.	كُويْرَة <i>kûîra</i> little ball.
مَعْزَة <i>maza</i> goat.	مَعْيِزَة <i>maîza</i> little goat kid.
زَنْقَة <i>zanka</i> street.	زَنْيْقَة <i>zanîka</i> little street.
خُبْزَة <i>khubza</i> loaf (of bread.	خُبْيُزَة <i>khûbîza</i> little loaf of bread.
فَهْوَة <i>kâhûa</i> coffee.	فَهْيُوَة <i>kahîwa</i> a little coffee.
مَائِدَة <i>maîda</i> table.	مُويْدَة <i>mâîda</i> little table.
سَيْنِيَة <i>sinîa</i> tray.	سُويْنِيَة <i>sûîniâ</i> little tray.
ما شافوا شي <i>ma shafû shî</i>	{ They did not see, (or) they have not seen.
فَبَض <i>kabâd</i>	
عَوَيْلَك <i>awîilek</i>	{ received, hast received, or caught hold.
وَلَيْدَك <i>wlîidek</i>	
وَلْدَك <i>wêldek</i>	Thy boy.
	Thy little son.
	Thy son.

اعطاني	<i>aatāni</i>	gave me, (or) has given me.
اعطاك	<i>aātāk</i>	gave thee, (or) has given thee.
ماحياة	<i>mahhīaa</i>	aguardiente (aniseed brandy).
مشاش	<i>meshmash</i>	or apricots plural col.
مشاشة	<i>meshmasha</i>	» apricot singular.
نیش	<i>nīsh</i>	» apricots plural col.
نیشه	<i>nīsha</i>	» apricot singular.
دالروز	<i>der-rāūz</i>	of rice.
فہواجي	<i>kahūaji</i>	coffee shop keeper. (a)

COMPOSITION 16.

These Moors (Comp. 10) have seen (Ex. 10) thy boy in the market place (Comp. 13).—The sailors (74) have not seen your little son.—My boy received a little letter.—The gate-keeper (Comp. 4) has received five notes.—We have bought (Comp. 11) a little hand basket.—Thy boy has given me a little kiss.—That mariner gave me this little barrel.—I have not (Comp. 3) the little baskets of the butcher, (Ex. 7) but (Comp. 4) but I have the reed baskets of the mountaineer.—We have bought a little lantern.—Thy cousin gave me a little glass of aniseed brandy (aguardiente).—The sailor gave thee five little barrels of aguardiente.—This mountaineer gave thee a little basket of apricots.—My father (Ex. 6) gave me a little ball.—I have lost (Comp. 10) a little key (91).—This merchant (Ex. 8) gave me a little plate (91) of rice.—This kid (*m.*) (is) blackish.—These kids (*f.*) are largish.—This cat (Comp. 8) (*m.*) is whitish (95).—Thy son is shortish.—The sons (Ex. 10) of the scholar are shortish.—This little street is

(a) The termination جي *jî* is turkish.

longish.—This little loaf is warmish (95).—The coffee house keeper gave me a little coffe (ie a “small coffee”).—We have bought five small loaves.—The customs administrator (Ex. 12) bought (Comp. 10) this little house.—Thy daughter (Comp. 6) is prettyish.—Hast thou bought this little table?—My father has bought this little table.—Thy uncle (paternal) (Comp. 9) has bought this little tray.

§ 7. COMPARATIVES AND SUPERLATIVES.

97. Arabic comparatives are formed by prefixing an *alif* ا to the root word (form. $\text{أ. . .}^{\text{أ}}$ or أَجْعَلُ). This gramatical form is not, however, always found in common speech, and the ad-jectives of the third formation (80) are, in Morocco, almost the only kind which admit of it if it be desired to form the comparative from the positive, that is to say, of an adjective of the third formation, the *ي* is suppressed and an initial ا is prefixed.

The English word than is *من* *min* (literally from).

Form of the root.	Form of the positive.	Formation of comparative.
كبر	كبير large great (80)	أكبر <i>kebār</i> larger greater.
صغر	صغير small (80).	اصغر <i>seghār</i> smaller.

EXAMPLES.

1st. Joseph is bigger than Kaddūr.	يوسف أكبر من قَدُور 1st. <i>Yusef kebār min Kaddūr.</i>
2nd. Kaddūr is smaller than Joseph.	قَدُور اصغر من يوسف 2nd. <i>Kaddūr seghār min Yusef.</i>

98. This masculine comparative in the *vulgar*, is invariable and it is used also for the feminine (a) and for the plural of both genders: eg. Fatma is smaller than Hamed فاطمة اصغر من أحمد *Fatima seggar min Hamed*.

99. The remaining adjectives which cannot take this form of comparative, form the comparative in two ways. 1st. by using the words, أكثر من (b) *ketzar min* more than, after the positive: 2nd. by using the preposition على *ala* on after the positive thus:—

Joseph (is) more learned than Kaddûr يوسف عالم أكثر من كاددور *Yusef aalim ketzar mim Kaddûr* يوسف عالم على فتدور *Yusef aalim ala Kaddûr*.

These comparatives are called comparatives of *superiority*.

100. The comparative of *inferiority* is expressed by placing the following words after the positive: أقل من (c) *kall min*, less than. Thus Kaddûr is less learned than Joseph فتدور كاددور *Kaddûr aalem kall min Yusef*. (d)

101. The comparative of *equality* is expressed by placing the words بحال *bhhal*, or كيف *kif*, both of which mean as or like for example: Joseph is as learned as Kaddûr or kif Kaddûr يوسف عالم بحال فتدور *Yusef aalem bhhal Kaddûr* (or *kif Kaddûr*).

102. The comparative form is used also for the superlative (see No. 97) but very rarely so in the vulgar tongue. Vul-

(a) The literary form of the feminine are كُبْرَى and بُعْلَى

(b) أكثر is the comparative of كَثِير *katsîr* much adjective.

(c) أقل (for اقل) is the comparative of قَلِيل *kalîl* few (latin *paucus*.)

(d) The sentence may be inverted in this fashion. *Joseph is more learned than Kaddûr* (see No. 99) or, better, in this way. *Kaddûr is not learned like Joseph* فتدور ما هو شي عالم كيف يوسف *Kaddûr ma hûa shî aalem kif Yusef*.

-garly the superlative is expressed in two ways: 1st. By placing the word **بالتّأب** *bez-zaf* (much) (a) after the positive, when the superlative is *absolute*. 2nd. By placing the article **ال** *al* (the) before the positive, and the prepositions **في** *fi* after it, when the superlative is *relative* **بين** *bain* (between) or **de** (of) **ذ** (see 76) for example: Joseph is very learned or Joseph is most learned **يوسف عالم بالتّأب** *Yusef aalem bez-zaf* Joseph is the most learned of the men **يوسف العالم في الرجال** *Yusef al-aalem fi al-rejal*.

EXERCISE XVII.

1. The earth is bigger than the moon.
2. That dog is bigger than thine.
3. This chair is smaller than that (one).
4. Fatma is better than thy mother.
5. Thy son is worse than mine.

1. كالأرض أكبر من القمر
2. هذا كالكلب أكبر من ذيلك (b)
3. هذا كالمشيئة أصغر من هذيك
4. فاطمة أحسن (c) من يماك
5. ولدك أفصح (d) من ولدي

(a) In some districts the following words are used instead of those given above **كثير** *ketzir*, instead of **بالتّأب** *bez-zaf*, thus: **عالم كثير** *aalem ketzir* very (or most) learned.

(b) Literally *than the dog thine*. In Arabic the noun is generally repeated.

(c) This in the comparative of **حسن** *hasin* good.

(d) This in the comparative of **فصح** *fasih* bad.

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|--|--|
| 6. The shoemakers are better than the blacksmiths. | 6. اختر ازين احسن من الحدادين |
| 7. The soldiers are worse than the labourers. | 7. المخزنية افسح من البلا حين
(Ex. 10) |
| 8. Thou knowest more than my brother. | 8. كتعرف (or تنعرف) اكثر من اخي |
| 9. I know more than thy brother. | 9. كنعرف (or تنعرف) اكثر من اخاك |
| 10. Thou knowest less than the prince. | 10. كتعرف اقل من الامير |
| 11. The prince knows more than thou. | 11. الامير كيعرف (or تيعرف) اكثر منك |
| 12. I have seen a bigger ladder than this. | 12. شفت واحد السلوم اطول (a) من هذا |
| 13. This haïk is whiter than the snow. | 13. هذا الخايك ابيض اكثر من الثلج |
| 14. The Empress is prettier than thy aunt. | 14. السلطانة مزيانة اكثر من عماتك (or مزيانة على عمتك) |
| 15. The Empress is as pretty as thy aunt. | 15. السلطانة مزيانة بحال عمتك (or كيب عمتك) |
| 16. The Khalifa is less learned than the taleb. | 16. الخليفة عالم اقل من الطالب |

- | | |
|---|---|
| <p>17. This man is very menda-
-cions (literally is a
liar very much).</p> <p>18. The (door keeper) porter
is very happy.</p> <p>19. This shop is very small.</p> <p>20. Abdelbari is more learned
than the talebs.</p> <p>21. Joseph was the most
drunken (man) of the
town.</p> <p>22. The <i>fki</i> is the best (man)
of the town.</p> <p>23. Kaddúr was the worst of
the soldiers.</p> <p>24. My father was the best
friend.</p> <p>25. The servant is the grea-
test enemy.</p> <p>26. This is the greatest
coward of the soldiers.</p> | <p>17. هذا الرجل كذاب بالتراب
(or كثير)</p> <p>18. البواب برحان كثير</p> <p>19. هذا الحانوت صغيرة فباله</p> <p>20. عبد الباري العالم في الطلبة</p> <p>21. يوسف كان السكايري في
البلاد (or ذالبلاد)</p> <p>22. الغنيد هو المايح في البلاد</p> <p>23. فتدور كان الغميس في
المخزنية (or ذالمخزنية)</p> <p>24. بابا هو (a) اليلىح (Ex. 7)
في الاصحاب</p> <p>25. المتعلم هو الكبير في العديان</p> <p>26. هذا هو الخواي في المخزنية
(or بين المخزنية)</p> |
|---|---|

Pronunciation of the foregoing.

2. ... *dialek*.

4. ... *ahsin* ...

(a) Literally *is*.

5. ... *akbáhh* ...

6. *Al kharrazin* ...

8. <i>Katsâraf</i> (or <i>tatsâraf</i>) ...	20. <i>Abd-al-barî</i> ...
9. <i>Kanaraf</i> (<i>tanâraf</i>) ...	21. ... <i>sekairî fel-belâd</i> ...
11. ... <i>kaîaraf</i> (or <i>taîarâf</i>)	22. <i>Al-fakîh</i> ...
... <i>mennek</i> .	24. ... <i>ashhab</i> .
12. ... <i>selûm atûal</i> ...	25. ... <i>adîan</i> .
13. ... <i>hhaik</i> ...	

Vocabulary.

Sweet (*adj.*) حلو *hhlû* (*m.*) حلوة *hhlûa*. pl. حلوين *hhlûîn* (see No. 84).

Melon (noun) دلاحة *dellâha*. pl. دلاحات *dellahhats*
collective دلاح *dellahh*.

1st. Poor (*adj.*) مسكين *meskîn* (*m.*)

» » » مسكينة *meskîna* (*f.*) (see No. 83) pl.

مساكين *msaken*.

2nd. Poor (*adj.*) درويش *darwîsh* (*m.*)

» » » درويشة *darwîsha* (*f.*)

دراويش *darawîsh* pl. (see No. 86 3rd.)

Pretty, clever (*adj.*) ظريف *dareef* (*m.*) pl. as in Ex. 10
comparative اظرف *daraf*.

Compassionate (*adj.*) حنين *hhnîn* comparative احن *ahhann*.

Than I after the comparative متي *minnî*.

Than thou » » » منك *minnek*.

Fat (*adj.*) سمين *smîn* comparative اسمن *asman*.

Tailors خياطين *khaiyatîn* (for sing. see No. 7).

Butchers جزارة *jizzarah*, or *gizzara* (sing. see Ex. 7).

Drunkerds سكايرية *skairîiah* (sing. Ex. 7 to 21).

Crow (noun) غراب *gharab*.

Pigeon حمامة *hhamamah* sing. pl. حمامين *hhamamin* or
حمام *hhamaim*.

1st. Blind (<i>adj.</i>)	أعمى	<i>aâma</i> (<i>m.</i>)
» » »	عمياء	<i>amîa</i> (<i>fem.</i>)
	عميان	<i>aommian</i> pl. (<i>literal</i>).
	عميين	<i>amîin</i> pl. (<i>vulgar</i>).

2nd. Blind (*adj.*) بصير *basîr* (*m.*) (meaning literally the well-sighted perspicacious).

	بصرا	<i>basara.</i> (<i>a</i>)
Unfortunate (<i>adj.</i>)	زغبي	<i>zoghbi</i> (<i>m.</i>)
Prudent (<i>adj.</i>)	رزين	<i>erzîn.</i> (<i>m.</i>)
More prudent	ارزن	<i>arzîn.</i>

COMPOSITION 17.

This melon (Comp. 8) (57) is sweeter than sugar (Ex. 7).—This water melon is as cold (Comp. 8) as the snow (6).—I have not (Comp. 7) seen a man more untrustful than this shoemaker (Comp. 12).—This woman (52) is poorer than my aunt.—This (Comp. 8) bird (88) is more beautiful than that.—Abdelkader (55) is quieter than you.—My mother (Comp. 12) is quieter than thy aunt.—The moon (Comp. 12) is smaller than the sun (26).—The butcher (Ex. 7) is a greater thief (Comp. 15) than the tailor (7).—Hamed is fatter than Kaddûr.—The sailors are worse than the scribes.—The blacksmiths (61) of Tetuan are hardes workers than the blacksmiths (b) of Tangier.—The tailors are as drunkers as the butchers.—The prince is less wise (Ex. 14) than the Fakih.—The crow is very black (80).—This pigeon is very white (Comp. 7).—Joseph is the happiest (Ex.

(a) This second expression is the word used in the North commonly.

(b) In Arabic the noun is repeated, (see first note of Ex. 17).

12) of the men (Ex. 10).—This blind man is the most unfortunate of the beggars.—What hast thou bought (Comp. 7)?—I have bought (Comp. 7) a very large basket (Comp. 16).—We have bought (Comp. 11) a very small barrel.—Ali has bought (Comp. 10) a very pretty lantern (Comp. 16).—My little boy (Ex. 16) is prettier than thine (a).—Thy little boy is prettier than mine (b).—The prince is more prudent than the Vizir.—My brother is more hardworking than thine.—The taleb knows more than I.

CHAPTER III.

RELATIONS BETWEEN NOUNS AND ADJECTIVES.

103. The adjective agrees with the noun in number and gender eg.:—

رجل مريض	<i>rajel marîd</i>	sick man.
امراة مريضة	<i>mraa marîdah</i>	sick woman.
رجال مراض	<i>rejal marâd</i>	sick men.

The adjective is placed after the noun.

104. When the noun is *definite*, the adjective in connection with it must be preceded by the article ال, *al* the (51) eg.:—

الرجل المريض *al-rajel al-marîd* the sick man (lit. the man the sick).

الامراة المريضة *al-maraa al-marîdah* (lit. the woman the sick).

عودي الكبير *aûdi al-kebîr* (lit. my horse the big).

(a) Construed in Arabic *than thy little boy* see preceding note.

(b) See two previous notes.

باب داري الكبيرة *bab dari al-kebīrah* (lit. my house door the large) for the large door of my house.

105. When a noun and an adjective form a proper name the *noun* does not take the article, eg.:—عبد الفادر *abd-el-kader* (a) Abdelkader: عبد الرحمان *abd-er-rahman* (b) *abderrahman*.

106. If the adjective *attributive* it has no article although noun may have it, as in English: eg. The master craftsman is learned عالم العلم *al-mallem aalem*: The Sultan is sad السلطان الحزين *al-Sultán hhaznán* (190).

107. If the noun indicates something general or collective the adjective is used in the *masculine singular*, or in the plural the latter being the form in most common use in the vulgar tongue: eg. The bread is very dear (meaning bread in general) *الخبز غالي بالزاف* *al-khūbz ghālī bez-zaf*; The rose is beautiful, (meaning roses in general, or as a species) *الورد مزيان* *al-wārd mezīān* (or *mezīaneen*); The egg is dear (meaning eggs in general) *البيض غالي* *al-bayḍ ghālī* (or *ghālī*) (lit. The grape is dear) meaning grapes (in general) are dear *العنب غالي* *al-ināb ghālī*.

108. The adjective becomes plural when it is connected with a noun in the *dual* (60): eg. These two days have been beautiful *هذوم الیومین كانوا مزیدین* *hadûm al-yûmain kanû meziđneen*.

109. When the sentence contains two nouns in succession the adjectives connected with them is placed in the *plural* eg. Joseph and Mary are good يوسف ومريم ملاح *Yusef wa miriam melahh.*

(a) *Literally the slave of the Powerful* (meaning God).

b) Lit. *the slave of the merciful*. (» »)

EXERCISE XVIII.

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|---|--|
| 1. You (plural) are welcome
(Ex. 11). | 1. مرحبا بكم |
| 2. God bless you (Ex. 7-6). | 2. بارك الله فيكم |
| 3. How are you? | 3. كيف حالكم |
| 4. Well, and you? (lit. What
are your news?) | 4. بخير * اش اخباركم |
| 5. I am chilled (ie have a
cold) (lit. I chilled). | 5. انا مروح |
| 6. There (will be) no harm,
if God will (Ex. 13). | 6. لا باس ان شا الله |
| 7. If God will. | 7. ان شا الله |
| 8. We have bought (Comp.
11) a beautiful horse. | 8. شرينا عود مزيان |
| 9. We have seen (Comp. 8)
the beautiful horse. | 9. شعبنا العود المزيان |
| 10. We have seen a drunken-
-man. | 10. شعبنا رجل سكران (25) |
| 11. We have seen the drunken
man. | 11. واحد الرجل سكران or
شعبنا الرجل السكران |
| 12. I have a white pigeon
(Comp. 7). | 12. عندي حمامة بيضا |
| 13. Hast thou the white pi-
-geon. | 13. عندي الكمامة البيضاء |

- | | |
|--|--|
| <p>14. I have found (Comp. 10.)
my beautiful boy (Ex.
16).</p> <p>15. I have lost (Comp. 10.)
my big horse.</p> <p>16. Hast thou seen my pretty
house.</p> <p>17. Abderhman was happy.</p> <p>18. Abdelatîf (a) was a baker
(Comp. 14).</p> <p>19. The well is large big.</p> <p>20. This street is wide.</p> <p>21. The bread, (or bread in
general) is cheap.</p> <p>22. The grapes (107) are
cheap (ie grapes in ge-
neral).</p> <p>23. The army came (Comp. 6)</p> <p>24. The people came from the
market (Comp. 4).</p> <p>25. My father has passed two
very good nights (60).</p> <p>26. My mother has passed two
very bad months (60)</p> | <p>14. جهرت عوييلي المزيان</p> <p>15. تلقت عودي الكبير</p> <p>16. شفت داري الطريفة</p> <p>17. عبد الرحمان كان فرحان</p> <p>18. عبد اللطيف كان خباز</p> <p>19. البير كبير</p> <p>20. هذي الزنقة واسعة</p> <p>21. الخبز رخيص</p> <p>22. العنب رخيص</p> <p>23. جا (or جاوا) العسكر</p> <p>24. جاوا الناس من السوف</p> <p>25. بابا جوز ليلتين ملاح بالتراب</p> <p>26. يما جوزت شهرين فباح كثير</p> |
|--|--|

- | | |
|---|--|
| <p>27. I have bought two hundred weights of very dear (expensive) apricots.</p> <p>28. The oranges (or oranges) are sweet.</p> <p>29. The lemons (or lemons) (Ex. 16) are sour.</p> <p>30. The carpenter and the blacksmith (are) happy.</p> <p>31. The Imam (person who conducts worship) and the Kadi (Comp. 15) went out of the mosque.</p> | <p>27. شريت فنطارين ذالبيشاش
ذالين</p> <p>28. اللشين حلوين</p> <p>29. الليهون دامضين (or حامض)</p> <p>30. النجار والحزاز برحانين</p> <p>31. الامام والفاضي خرجوا من
الجامع</p> |
|---|--|

Pronunciation of the foregoing.

- | | |
|---|--|
| <p>1. ... <i>fikûm</i>.</p> <p>4. ... <i>khebârkûm</i>.</p> <p>5. <i>Ana merûûahh</i>.</p> <p>8. ... <i>mezian</i>.</p> <p>18. <i>Abd-el-atif</i>.</p> <p>20. ... <i>ûdsâ</i>.</p> <p>24. ... <i>en-nds</i> ...</p> | <p>25. ... <i>gûûz</i> (or <i>jooz</i>) (at fez
it is pronounced <i>dooz</i>)
<i>kebakh</i> ...</p> <p>28. <i>Al-lichîn hhlûîn</i>.</p> <p>29. ... <i>hhamdîn</i> (or <i>hhâmd</i>.
<i>sing. masc.</i>).</p> <p>31. <i>Al-imâm</i> ...</p> |
|---|--|

Vocabulary.

Ugly discreditable, defective (*adj.*) } عيب *aib* pl. عيوب *aîûb*.
 Fault, defect noun }

Dress كسوة *késua* my dress كسوتي *kesutsî*.

My book كتابي *kitsabî*.

Abdelgafur عبد الغفور *abd-el-ghafûr*. Proper name (lit. the slave of the merciful).

Abdelkerim عبد الكريم *abd-el-kerim*, proper name (lit. the slave of the generous).

Surety. Guarantor ضامن *dâmen* plural ضمان *dûmman*.

Florid, choice, excellent منور *menûûar* plural منورين.

Good perfect. mature ready طائب *taib* طايبين *taibîn*.

Pomegranate رمانة *rummânah* pl. (see No. 62) رمانات *rum-mâdnats* collective رمان *rumman*.

Quince سقرجلة *sfarjûlah*, collective سقرجل *sfârjel*.

Pear لنجاسة *lingasa* (or *linjasa*) plural in ات *ats* (62) col. لنجاس *lingás*.

(He) came not.

Has not come.

Did not come.

} ما جا شي *ma ja shî*.

Carpenters نجارة *najjâra* (singular see Ex. 14).

Farrier بيطار *baitâr* plural in ين (61) and also بيطارة *baitâra*.

Painter زوافي *zûûak* plural in ين (61) and also زوافة *zûûaka*.

Watchmaker موكني *mûâgnî* plural in ة *ah* (74).

Courier, express, letter courier رفاص *rakkâs* pl. in ين (61) and also in ة *ah* thus رفاصة *rakkasa*.

COMPOSITION 18.

This donkey (26) has a great defect.—This camel (Comp. 10) has many defects.—This is the great defect.—We have bought (Comp. 11) a new house (Comp. 7).—We have seen (Comp. 8) the new house.—He gave me (Comp. 16) a new dress (suit of

clothes).—He gave thee (Comp. 16) the new dress.—He brought (Ex. 5) the grey dress of my mother.—Have you lost (Comp. 10) my red book? (Ex. 14).—He gave thee my white dress (Comp. 7).—He gave thee my green dress (80 and 83).—Abdelgafur was fortunate (happy) (Ex. 12).—Abdelkerim was (Comp. 6) better (Ex. 17) than Kadur.—Abderrahman (105) was tired (Ex. 14).—The surety of my father is prudent (Ex. 14).—The trees (collective Comp. 8) are flowering.—The pomegranates are ripe.—The quinces (col.) are mature.—The pears (col.) are good (109).—The army (Comp. 6) of the Emperor has not come.—The people were (*pl.* Ex. 15) in the fundak.—The carpenters are in the shop (73) of the blacksmith (61).—The embroiderer (Comp. 14) and the perfumer (Ex. 14) were in the shop of the coffee house keeper (Comp. 16).—The farrier and the blacksmith were in the shop of the merchant (Ex. 8).—The painter and the barber (61) have gone (Ex. 13) to Sheshowan (Ex. 9).—The watchmaker gave me a watch (Comp. 8).—The courier brought many (Ex. 10) letters.—Fatma and thy mother (Comp. 12) are strong (Ex. 15).—Abulfeda and Abulkasem (No. 36 and Comp. 4) brought (Comp. 10) much money (Ex. 13). The mason and the kaïd (Ex. 10 and 14) have (Ex. 11) much money.—The governor (Comp. 15) and the Fakih (Ex. 17) have bought (Comp. 11) a beautiful (Ex. 7) mule (Ex. 7).

CHAPTER IV.

THE NUMERALS.

110. The numerals are of three kinds, *cardinal*, *ordinal* and *divisional*.

§ 1. CARDINAL NUMBERS.

a	(article indefinite واحد <i>wahed</i> .
1	واحدة <i>wáhidah</i> .
2	اثنين <i>tznaïn</i> or زوج <i>zooj</i> .
3	ثلاثة <i>tzelatza</i> or ثلثة <i>tzeltza</i> .
4	اربعة <i>arbaa</i> .
5	خمسة <i>khamsa</i> .
6	سنة <i>sítsa</i> .
7	سبعة <i>sebáa</i> .
8	ثمانية <i>tsémnia</i> or ثمانية <i>tzemanía</i> .
9	تسعة <i>tsaûd</i> or تسعة <i>tsesáa</i> .
10	عشرة <i>ashara</i> .
11	احد عشر <i>hhedash</i> .
12	اثنا عشر <i>tzendash</i> .
13	ثلاث عشر <i>tzletzash</i> .
14	اربعة عشر <i>arbatsash</i> .
15	خمس عشر <i>khamstsash</i> .
16	ست عشر <i>setstsash</i> .
17	سبعة عشر <i>sabátsash</i> .
18	ثمان عشر <i>tzdmentsash</i> or ثمان عش <i>tsamantsash</i> .
19	تسع عشر <i>tsesatsash</i> .

20	عشرين <i>ashrîn.</i>
21	واحد وعشرين <i>wahed w i ashrîn</i> one and twenty.
22	اثنين وعشرين <i>tzanîn w i ashrîn</i> two and twenty.
23	ثلاثة وعشرين <i>tzelatza wa ashrîn</i> three and twenty
30	ثلاثين <i>tzelatzin. etc. etc. etc. etc.</i>
40	أربعين <i>arbain.</i>
50	خمسين <i>khamsin.</i>
60	ستين <i>setstin.</i>
70	سبعين <i>sebaîn.</i>
80	ثمانين <i>tsemanîn.</i>
90	تسعين <i>tsesain.</i>
100	مئة <i>mîya</i> plural مئآت <i>mîyats.</i>
101	واحد ومئة <i>mîya wa wahed.</i>
102	زوج ومئة <i>mîya wa zooj.</i>
103	ثلاثة ومئة <i>mîya wa tzelatza. etc. etc. etc.</i>
120	مئة وعشرين <i>mîya wa ashrîn.</i>
121	واحد ومئة وعشرين <i>mîya wa wahed wa ashrîn.</i>
122	اثنين ومئة وعشرين <i>mîya wa tsanain wa ashrîn</i>
130	ثلاثين ومئة <i>mîya wa tzelatzin.</i>
140	أربعين ومئة <i>mîya wa arbain.</i>
200	مئتين <i>mîyatsain. dual</i>
300	ثلاث مئة <i>tzeltz mîya. (a)</i>
400	أربع مئة <i>arba mîya.</i>
500	خمس مئة <i>kham s mîya.</i>
600	ست مئة <i>sêts mîya.</i>
700	سبع مئة <i>seba mîya.</i>
800	ثمان مئة <i>tzeman mîya.</i>

(a) Miya is always used in the singular, except as shewn in Rule No. 111 One may, however, also say اربعمائة. ثلثمائة etc. see Rule 113.

900	تسعة مائة	<i>tsesa mîya.</i>
1,000	ألف	<i>alef plural</i> ألف <i>alaf.</i>
1,001	ألف وواحد	<i>alef wa wahed.</i>
1,002	ألف وزوج	<i>alef wa zooj etc. etc.</i>
2,000	الفين	<i>alfain.</i>
3,000	ثلاث آلاف	<i>tzeltz alaf</i> (<i>alaf</i> is pl. see Rule No. 114).
4,000	أربع آلاف	<i>arba alaf.</i>
5,000	خمس آلاف	<i>khams alaf etc. etc. etc.</i>
20,000	عشرين ألف	<i>ashrîn alef</i> , singular see 114.
30,000	ثلاثين ألف	<i>tzeletzîn alef.</i>
100,000	مائة ألف	<i>miyats alef (a)</i>
1,000,000	مليون	<i>meliân plural</i> ملايين <i>melain.</i>
2,000,000	زوج ملايين	<i>zooj melain.</i>
20,000,000	عشرين مليون	<i>ashrîn meliân.</i>
100,000,000	مائة مليون	<i>mîyat meliân.</i>

111. واحد *wahed* is not changed in any way when it comes before the noun, but if it follows the noun it should agree with it. In the first case the noun takes the article, but in the second it does not do so. eg:—

A dog واحد الكلب *wahed al-kêlb.*

A bitch واحد الكلبة *wahed al-kelba.*

One dog (meaning one only) كلب واحد *kelb wahed.*

One bitch » » » كلبة واحدة *kelba waheda.*

The two first examples express our indefinite article (52) and the two latter the idea of a definite singular.

112. The word two in connection with the various decades

(a) When a noun terminating in § has an complementary word after it, this letter is sometimes pronounced *ts* or *t*. See Rule No. 6.

is expressed by اثنين *tznain*; in other cases it is expressed by زوج *zooj*. eg. رجال زوج *zooj rejal* (or الرجال *der-rejal*. See No. 60 and 114. Two men رجال اثنين وعشرين *tznain wa ashvin rejal*; twenty two men.

113. When the numerals from three to nine, inclusive, are joined with nouns or form parts of other numerals they frequently drop the final ة eg.:

Three days ثلث ايام *tzeltz iyam*.

Four hundred اربع مائة *arba miyat*.

Five thousand خمس الاف *khams alaf*.

114. The nouns which are attached to the numerals two to ten inclusive, usually take no article in the plural, or if they do are preceded by ذ (48 and 76) eg.

Two houses ديار زوج *zooj diar*, or, otherwise ذلديار زوج *zooj ded-diar*.

Three daughters ذالبنات ثلاثة *tzelatza del-benats*.

Ten houses عشرة ديار *ashrah diar*.

The same rule is observed when these numerals are preceded by hundreds, and thousands and the decades are not expressed. thus:—

One hundred and three houses مائة وثلاثة ديار *miya wa tzeletza diar*.

One thousand and four houses الف واربعة ديار *alef wa arba diar*.

In all other cases the noun must be used in the singular, although in English for instance it might be in the plural. eg.

Eleven houses احد عشر دار *hhedashar dar*.

Sixteen houses ست عشر دار *setstashar dar*.

130 houses ثلاثين دار مائة *miya wa tzeletzin dar*.

NOTE. When the numerals from 11 to 19 inclusive are joined with nouns an *is* very commonly suffixed to the numeral thus: —

Eleven ducats *أحد عشر مثقال* *hheadashr metzkal*.

Sixteen ounces *ستة عشر وقية* *settsashr ūkiia*

115. The Moors have also another way of expressing the cardinal numbers from 1,000 upwards. eg.

1,000 *عشرة مائة* *ashra mīya* ten hundreds.

1,001 *عشرة مائة وواحد* *ashra mīya wa wahed* eleven hundreds and one. etc. etc. etc.

1,100 *أحد عشر مائة* *hheadashar mīya* eleven hundreds.

1,200 *اثنا عشر مائة* *tzenashar mīya* twelve hundreds.

1,300 *ثلاثة عشر مائة* *tzeletzashar mīya* thirteen hundreds.

And so forth up to 5,000 *خمسين مائة* *khmsin mīya* fifty hundreds.

EXERCISE XIX.

1. What hast thou?

1. *أش عندي*

2. I have an inkbottle and a pen (Comp. 7).

2. *عندي واحد الدواة وواحد القلم*

3. What hast thou seen in the room (68) of the Fakih? (Ex. 17).

3. *أش شئت في بيت الفقيه*

4. I have seen (only) one book (Ex. 5).

4. *شئت كتاب واحد*

5. We have seen (Comp. 8) one (only) table.

5. *شئت طاولة واحدة*

6. I have one (only) friend.

6. *عندي صاحب واحد*

- | | |
|--|--|
| <p>7. *We found (or have found) three scorpions in the stable.</p> <p>8. He gave me (Comp. 16) two books.</p> <p>9. He gave thee (Comp. 16) twentytwo books.</p> <p>10. I remained (Ex. 9 and 4) three days (59) in the Vizir's garden (Ex. 7).</p> <p>11. I have bought (Comp. 7) six needles.</p> <p>12. I stayed two days (59) in Mequinez (Ex. 13).</p> <p>13. We have found two hundred ducats (60).</p> <p>14. We have bought (Comp. 11) 200 oranges.</p> <p>15. Four hundred soldiers have come.</p> <p>16. The merchant gave me 5000 ducats (60).</p> <p>17. He gave me 2000 ducats.</p> | <p>7. جبرنا (او صہنا) ثلاثة عقارب
في الروا</p> <p>8. اعطاني زوج ذالكتب</p> <p>9. اعطاك اثنين وعشرين كتاب</p> <p>10. بقيت ثلث ايام في الغرسة
ذالوزير</p> <p>11. شرينا ستة ذالا باري</p> <p>12. بقيت يومين في مكناس</p> <p>13. جبرنا ميتين مثقال</p> <p>14. شرينا ميتين ليشينة (a)</p> <p>15. جاوا اربع مية مخزني</p> <p>16. التاجر اعطاني خمس لآب
مثقال</p> <p>17. اعطاني البين مثقال</p> |
|--|--|

(a) Or it may be used in the collective form preceding it by ذ eg: ميتين
ذاليشين *Miyatsain dial-litchin.*

- | | |
|-----------------------------------|--------------------------------|
| 18. He gave thee 120 ducats. | 18. أعطاك مئة وعشرين مثقال |
| 19. He gave thee 2000 oranges. | 19. أعطاك البعس لشيخة |
| | (or ذالشرين) |
| 20. He gave me 1004 ounces. | 20. أعطاني الب واربع اواف |
| 21. He gave me a derham. (a) | 21. أعطاني واحد الدرهم |
| 22. He gave thee 103 derhams. | 22. أعطاك مئة وثلاثة درهمات |
| 23. Thou owest me 11 ducats | 23. كنالك احداشر مثقال |
| (b). | |
| 24. I owe thee a dollar. (c) | 24. كنتسالنني واحد الدورو |
| | (او الريال) |
| 25. I owe thee 16 dollars. | 25. كنتسالنني ستاشر دورو |
| 26. Thou owest me two mi- | 26. كنتسالك زوج ملايين ذالليون |
| llions of reals of vellon. | |
| 27. Who built this house? | 27. اشكون بنى هذى الدار |
| 28. The Sultan Muley (d) | 28. السلطان مولاي اسمعيل |
| Ismail. | |
| 29. In what year did he built it? | 29. جاش من عام بناها |
| 30. In the year 1210. | 30. في عام الب وميتين |
| | وعشرين |
| 31. How many people live | 31. اشحال ذالاس كيسكنوا في |
| (dwell) in this town? | هذى المدينة. |

(a) Half peseta of silver 1 ounce if of copper.

(b) Lit. I ask of thee.

(c) Lit. Thou askest of me.

(d) Muley lit. my lord or owner.

32. There are (literally there dwell) in it 4000 people.
33. I have bought this cloth (Ex. 9) for 100 ducats.

32. كيسكذوا اربع لآب ذالناس

33. شريت هذا الثوب ببيّة متفال

Pronunciation of the foregoing.

- | | |
|--|--|
| 6. ... <i>sahheb</i> ... | <i>er-riâl</i>). |
| 7. <i>Jebârna</i> (or <i>sîbna</i>) ... <i>akâ-</i>
<i>-reb</i> ... <i>rûa</i> . | 26. ... <i>belîân</i> . |
| 11. ... <i>îbarî</i> . | 27. ... <i>benâ</i> ... |
| 20. ... <i>ûak</i> . | 28. ... <i>mulaî Ismaail</i> . |
| 21. ... <i>derham</i> . | 29. <i>Fash men ââm bendha</i> . |
| 22. ... <i>derhamats</i> . | 30. <i>Fiââm</i> (or <i>f-ââm</i> ... |
| 23. <i>Kansâlek</i> ... | 31. ... <i>kaiseknû</i> ... |
| 24. <i>Katsalnî</i> ... <i>ed-dûro</i> (or | 33. ... <i>bé</i> ... |

Vocabulary.

Farthing, smallest copper coin فاس *filss* plural فلوس *flûs*.

Boy (small). 1st. عويل *aûiîel* pl. عويلات *aûiîilats*.

2nd. طبل *téfel* » طبال *tefal*.

We have عذنا *andna*.

Tables (plurals) مايدات *maidats* موايد *mâaîd* and ميادي *miadi* 2nd. طابلات *tablats*, and طوابل *tââbel*, (for the singular. See Comp. 8.

Our neighbour جارنا *jârna*.

Rabbit فليّنة *kalaîînah*, pl. فليّين *kalaiîn* (90) (sometimes pronounced *ganaina*).

Partridge حجلّة *hhejalah*, pl. in ات (62) collective حجل *hhajel*.

Months pl. شهر *shehâr*, (sing. and dual see No. 60).

The year has العام فيد *al-ââm fih*, (literally the year in it eg. The year has twelve months العام فيد اثنا عشر شهر *al-ââm fih tzenashr shehar*.

Ducats pl. متفال *metzâkel*, sing. and dual see No. 60.

What age hast thou? اشحال من سنة عندك *ashal men sna aindek*, (literally, How many from year hast thou?)

Year سنة *senah* pl. سنين *senin*, (2nd. form see No. 60).

Discovered بدع *bedda*: went out, departed. خرج *kharrej*, (requires accusative).

Gunpowder بارود *bârûd*, pl: بوارد *bûâred*.

Friar فرايلي *feraili*, (pl. in ة) (74): or طالب النصارى *taleb en-nasâra* *taleb* means lit. a *literate* man. فقيد النصارى *fakih en-nasâra* *fakih* means a *learned* man *savant*.

شريف النصارى *shereef en-nasâra* *shereef* means a descendant of the prophet Mahomet by his daughter Fatma, a noble.

Invented (it) him بدعه *bedaû* خرجد *kharrjû*.

COMPOSITION 19.

I have twelve coppers.—The master craftsman has (Ex. 16) three knives (67).—My friend (Comp. 7) has two sons (Ex. 10) and 3 daughters (67).—This woman has (Comp. 9) 5 little boys.—We have bought six chairs (Comp. 13).—We have two tables and thirteen chairs (Comp. 13).—Our neighbour has five sons.—We have bought thirty trees (Comp. 8).—I have received (Comp. 10) seven letters (62) for my father.—I have

found (Comp. 10) four rabbits and nine partridges:—The butcher (Ex. 7) gave me two pounds (60) of beef (Ex. 5).—I stayed three months in the mountain (Comp. 4).—The year has 12 months.—The week has 7 days.—Thou receivedst (Comp. 10) twenty four bundkis (in Arabic the sing. is used see Comp. 11).—I have received 4 ducats.—Thou owest me 400 ducats.—I owe thee 3000 ducats.—Thou owest me 106 ducats.—Thou owest me 134 dollars.—I owe thee 1005 reals of vellon.—He bought 100 oranges.—He bought 2 cwts (60) of wool (58).—What age hast thou?—I have 17 years 9 months, and 7 days (59).—How much (Comp. 9) money (Ex. 13) hast thou?—I have 7000 ducats, and 20.000 derhams (Ex. 19).—Who invented gunpowder?—A friar invented gunpowder.—In what year did he invent it?—In the year 1382.

§ 2. ORDINAL NUMBERS.

116. The ordinal numerals from the *second* to the *tenth* may be considered adjectives of the first formation see No. 80.

Ordinals masculines.

First	1 st .	أَوَّل	âûel. (a)
	2 nd .	أَوَّلِي	âûeli.
	3 rd .	أَوَّلَانِي	âelanî.
Second		ثَانِي	tzanî.
Third		ثَالِث	tzaletz.
Fourth		رَابِع	râbâ.
Fifth		خَامِس	khâmés.

(a) أَوَّل is of the formation أَفْعَل No. 97.

Sixth	سادس	sádés. (a)
Seventh	سابع	sábá.
Eighth	ثامن	tzamen.
Ninth	تاسع	tsasa.
Tenth	عاشر	aashar.

Ordinals feminines.

First	1st.	أولى	âûela.
	2nd.	أولىة	âûilîah.
	3rd.	أولانية	âûelânîa.
Second		ثانية	tzanîah.
Third		ثالثة	tzaltza.

NOTE. The remaining ordinals to the *tenth* inclusive are formed by adding § to the *masc. ah* thus. — Fourth رابعة *rabââh*, etc. etc. see No. 83.

117. From *eleventh* upwards the ordinal is formed by placing the article ال *al*, before the cardinal number. The ordinals, thus formed are invariable ie take the same form for both genders eg.—

A tenth (*m.*) a tenth (*f.*) العاش al-hhedash.

A twelfth (*m.*) a twelfth (*f.*) الاثناس al-ténâsh or et-tenash. (b)

§ 3. DIVISIONAL NUMERALES (PARTITIVES).

118. The partitive numerals, from the *third* (*part*) to the

(a) Derived from سدس, which for the sake of euphony has been changed to ست or ستة.

(b) The initial ا, *alîf* not being pronounced (see No. 11) it is, vulgarly considered as if written التناش *et-tenash*. Bear this in mind in other instance of the same kind.

tenth (part) are derived from the cardinals, and are trillite-
-rate of the formation **فُعَل** or **فُعَل**.

Half	نَصْ	<i>nâss. (â)</i>
Third part	ثُلُث	<i>tzûltz or tzûlûtz.</i>
Fourth part	رُبْع	<i>rubaa or râbûah or arbah.</i>
Fifth part	خُمْس	<i>khûms or khûmûs.</i>
Sixth part	سُدُس	<i>sûds or sûdûs.</i>
Seventh part	سَبْع	<i>subâ or súbûa.</i>
Eighth part	ثَمَن	<i>tzâmûn.</i>
Ninth part	تِسْع	<i>tzusa or tzûsûâ.</i>
Tenth part	عَشْر	<i>aûshûr.</i>

From the eleventh part upwards the partitives are expres-
-sed by means of the cardinals, in this manner:

An eleventh part 1st. **واحد من احدىاش** *wahed min hhe-*
-dash (lit. one from eleven).

2nd. **فَسْمَة (أو جزر) من احدىاش** *kesmah*
(or *jûz*) *min hhedash*, (lit. meaning a part of eleven).

A thirteenth part 1st. **واحد من ثلاثاش** *wahed min*
tzeltzash, (lit. one from thirteen).

2nd. **فَسْمَة (أو جزر) من ثلاثاش** *kesmah*
(or *jûz*) *min tzeltzash*, (lit. a part of thirteen).

A hundredth part 1st. **واحد في المية** *wahed fi al-miyah*,
one in the hundred.

2nd. **فَسْمَة (أو جزر) من مية** *kesmah* (or *jûz*) *min miyah*.

The plural of the partitives is of the formation **أَفْعَال**, that
is, . . . , for example:

(a) Thi is a contraction of the literal word **نَصَب** the plural vulgar is
انصاف *nessas*, for **انصاف** lit.

Fourth part	ربع	pl. أربع	arbád.
fifth part	خمس	pl. أخماس	khemas, etc. etc. etc.
Three fourths ($\frac{3}{4}$)	ثلث أربع		tzeltz arbád.
Three fifths ($\frac{3}{5}$)	ثلث أخماس		tzeltz khmas.

EXERCISE XX.

- | | |
|---|------------------------------------|
| 1. How is thy father? (Ex. 12). | 1. كيف كان باباك |
| 2. He is a little tired. | 2. عيان شوي |
| 3. How is thy brother? | 3. كيف كان اخاك |
| 4. How is (a) thy uncle? | 4. كيف كان عتيك |
| 5. How are thy sons? | 5. كيف كانوا اولادك |
| 6. All (of them) are well. | 6. كلهم (او كلها) لابس |
| 7. What hast thou read? | 7. اش فريت |
| 8. I have read the first book? | 8. فريت الكتاب الاول |
| 9. Hast thou read the second book? | 9. فريت الكتاب الثاني |
| 10. I have read the third book. | 10. فريت الكتاب الثالث |
| 11. What chapter hast thou read. | 11. اش من باب (او فصل) فريت |
| 12. I have read the eighth chapter. | 12. فريت الباب الثامن |
| 13. I have read the eleventh and the twelfth chapter. | 13. فريت (البياض) الاحداس والاثناش |

(A) كان and كانوا are really. Past tense form.

- | | |
|--|--|
| <p>14. Yesterday (Comp. 10) I received the second letter.</p> <p>15. To day (Ex. 12) I have received the third letter.</p> <p>16. He was born in Mecca in the 8th. year of the Hegira (flight of Moha-med)</p> <p>17. What book is this?</p> <p>18. This is the tenth book.</p> <p>19. Where is the tenth chapter.</p> <p>20. The tenth chapter is on (in) the twentieth page.</p> <p>21. He came to Alexandria, (on) thursday that is to say the 20th. day of Shaban. (a)</p> <p>22. A day is the seventh part of a week.</p> <p>23. A week is the fourth part of a month (60).</p> | <p>14. البارح (اوامس اويامس) فبضت البراة الثانية</p> <p>15. اليوم فبضت البراة الثالثة</p> <p>16. خلق في مكة في العام الثامن من الهجرة</p> <p>17. اش من كتاب هذا</p> <p>18. هذا الكتاب هو العاشر</p> <p>19. باين الباب العاشر</p> <p>20. الفصل العاشر في الورقة العشرين</p> <p>21. جا لاسكندرية نهار الخميس يعني يوم العشرين من شعبان (او في العشرين)</p> <p>22. واحد النهار هو (b) سبع الجمعة (او السبع ذالجمعة)</p> <p>23. واحد الجمعة هي ربع الشهر (او الربع ذالشهر)</p> |
|--|--|

(a) Eighth month of moslem year.

(b) هو *hūa* he and *hīa* she it are often used to express the present tense of the verb "to be."

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|--|--|
| <p>24. He gave me the half of
an orange.</p> <p>25. He gave me the third part
of the rent.</p> <p>26. When did thy father die?</p> <p>27. He died in the year 1820.</p> <p>28. What hour (o'clock) is it?</p> <p>29. Four o'clock (lit. the fourth
hour).</p> <p>30. Half past four (lit fourth
and a half).</p> <p>31. Five o'clock (lit. the fifth
hour).</p> <p>32. A quarter past 5 (lit. the
fifth and a quarter).</p> | <p>24. اعطاني نص لشيئة (او لنص
ذواحد اللشيئة)</p> <p>25. اعطاني ثلث الكرا (او الثلث
ذا الكرا)</p> <p>26. فيوف (او ويف) (او يي وف
او اي وف) (a) (او متي)
مات ابوك</p> <p>27. مات يي عام الب وثمان
مئة وعشرين</p> <p>28. اش من ساعة هذي</p> <p>29. لا ربعة</p> <p>30. لا ربعة ونص</p> <p>31. الخمسة</p> <p>32. الخمسة وربع</p> |
|--|--|

Pronunciation of the foregoing.

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|--|--|
| <p>5. ... <i>ûlâdek.</i></p> <p>6. <i>Kûllûm</i> (or <i>kûlla</i>) ...</p> <p>7. ... <i>karîtsî.</i></p> <p>8. <i>Karîts</i> ...</p> <p>11. <i>Ash min bab</i> (or <i>fasl</i>).</p> | <p>14. <i>Al-barah</i> (or <i>amss</i> or
<i>yamss</i>) ...</p> <p>16. <i>Khalâk... Mekka... héjrah.</i></p> <p>20. ... <i>warka</i> ...</p> |
|--|--|

(a) Contractions for the what time.

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|---|--|
| 21. ... Askandria enhâr la
khemîss îanî ... shaban ... | 25. ... kerâ.
26. Fîwak (or fûiak, fî-wakts,
aî wakts, emta) mats ...? |
|---|--|

Vocabulary.

Chapter of the Koran سورة القرآن *sûra al-koran*.

Sunday نهار الأحد *nehâr al-hhad*.

Monday نهار الاثنين *nehâr al-tznîn*.

Tuesday نهار الثلاثاء *nehâr al-tzeltza*.

Wednesday نهار الأربعاء *nehâr al-arbâd*.

Thursday نهار الخميس *nehâr al-khemîs*.

Muftî (Doctor of Moslem Law) معفي *meftî* (a) plural معاني *meftî*.

That is, that is to say يعني *îanî*.

Ramadan رمضان *râmâdân*.

NOTE. The ninth Mohamedan month is the month in which Moslems fast from sunrise to sunset, and eat at night as much as they like.

Has born (ie has given birth to) ولدت (f.) *wuldets*.

Each son every son كل ولد *kûll wuld*.

Inherited, or has inherited ورث *wuretz*.

Minute دقيقة *dekikah*, pl. دقايق *dekaïak*.

Except less only غير إلا *ghaîr, illa*.

Less a quarter غير ربع *ghaîr rûba*, (or *érba*; ربع إلا *illa rûba*, which latter is vulgarly contracted into *al-lârû*.

Anchor (verb) مخطاى *mokhtaf*.

Centime (of a peseta) موزونة *mûzûnah*, pl. موزونات *mûzûnats*, (62), also وجوه *ûjûh* pl. for dual see No. 60.

(a) In Morocco it is generally pronounced *meftî* but in strict literal Arabic it is معفي *mûftî* is the present participle of the verb أوتي

COMPOSITION 20.

Who has come?—The courier (postman) has come (Comp. 18).—Yesterday the first courier came.—The second courier arrived to day (Comp. 18).—Yesterday I received the first letter, and to day I received the second.—What hast thou read?—I have read the first chapter of the koran.—I have read the 1st. chapter of the Koran.—I have read the 5th. chapter of the Koran.—I have read the 9th. chapter (Ex. 20) of this book.—The tenth chapter is on the thirtieth page.—The mufti (Comp. 13) left Mequinez on sunday.—My son (Ex. 13) left Mogador (Comp. 14) on monday.—The mufti arrived at Marrakesh (Ex. 9) on tuesday.—The Sultan arrived at Fez (56) on wednesday, that is on the 20th. day of Ramadan.—When did he arrive at Alexandria?—He arrived at Alexandria in the tenth year of hejirah.—This book is the fiftieth.—That book is the eightieth.—My mother (Comp. 12) has given birth to the sixth son (Ex. 9).—Each son inherited the twentieth part.—What o'clock is it? (lit. what hour is it).—It is 4 minutes past 3.—It is half past 3.—It is a quarter to 5 (lit. the 5 less a quarter).—It is 5 minutes past 6.—It is 10 minutes past seven.—He has given me the half of a pomegranate (Comp. 18).—He gave me the half of a melon (57).—He bought (Comp. 10) the half of a water melon (Comp. 17).—I have seen a very large anchor.—How much (Comp. 9) money hast (Ex. 13) thou?—I have a centime.—I have bought (Comp. 7) eight houses (Comp. 10).—I have seen 9 towns.

CHAPTER V.

PRONOUNS.

119. Arabic pronouns are of three kinds, viz, *personal demonstrative* and *relative*.

§ 1. PERSONAL PRONOUNS.

120. The personal pronouns are of two kinds, viz the *separate* and the *suffixed*. The *primer* kind form a separate word and are the subjects of the phrase, a sentence. The *latter* are used as adjuncts, direct or indirect, of nouns verbs and articles, and thus, joined with them, form, a single word. The personal, separate pronouns are the following.

Singular.

I (m. and f.)	انا	<i>and</i> ; or	انايا	<i>andia</i> .
Thou (m. and f.)	انت	<i>antsa</i> , or <i>enta</i> (a)	انتين	<i>entin</i>
			انتين	<i>entina</i> انتايا <i>entaia</i> .
He (m.)	هو	<i>hûa</i> .		
She (f.)	هي	<i>hîa</i> .		

Plural.

We,	(masc. and fem.)	احنا	<i>hhend</i> ; احنايا	<i>hhendia</i> .
You ye,	(do do)	انتم	<i>entûm</i> ; انتها	<i>entûma</i> .
They	(do do)	هم	<i>hûm</i> ; هما	<i>hûma</i> . (b)

(a) In future we will as a rule use *t* to represent the letters ت and ث, observing however that their sound is smoother than that of ط which letter is always pronounced with a certain amount of emphasis.

(b) *Entuma* and *hûma* are really *dual* forms, which number is not in common use.

121. When there are two personal pronouns in succession in a sentence, the 1st. person, is placed before the 2nd. and the 2nd. before the 3rd. thus:—

Thou and I (lit. I and thou) أنا وانت *ana wa anta* or rather أنا وإياك *ana wa iyak*.

Thou and he هو وانت *anta wa hûa*; or أنت وإياه *anta wa iiah*. (a)

122. A third personal pronoun is sometimes used as a substitute for the present indicative of the verb *to be*. thus:—

This is the Sultan هذا هو السلطان *hâda hûa al-Sûltan*.

This is the Sultana Empress هدي هي السلطنة *hadî hî al-Sûltanah*. (190)

NOTE. These pronouns are usually made use of to make the meaning of the sentence clearer. For instance in the above sentences if the pronouns were omitted they might signify *this Sultan this Sultana*.

EXERCISE XXI.

- | | |
|---|--|
| 1. Where hast thou been? | 1. فإين كنت |
| 2. I have been in the market. | 2. كنت في السوق |
| 3. I have bought a melon
(Comp. 17). | 3. أنا شريت واحد الدلاحة |
| 4. Thou hast bought two melons. | 4. أنت شريت زوج ذالبطيخ
(او بطيخات) |
| 5. He has bought a ladder
(Ex. 17). | 5. هو شرى واحد السلوم |

(a) The participle **أَيَّ** which in conjunction with the suffixed pronouns is used in the literal Arabic as the subject of the verbs is not commonly used except in the instances quoted here.

- | | |
|--|--|
| <p>6. She has bought 3 chickens
(col.) and 4 partridges.
(col. Comp. 19).</p> <p>7. We (<i>m.</i>) have bought
(Comp. 11) 5 barrels.</p> <p>8. We (<i>f.</i>) have bought 6 very
pretty lanterns (Comp.
10).</p> <p>9. You (<i>m.</i>) have bought
(Comp. 11) 7 horses
(Ex. 7).</p> <p>10. You (<i>f.</i>) have bought a
basket (Comp. 16) of
grapes (107).</p> <p>11. They (<i>m.</i>) bought (Comp.
11) 2 measures of wheat
(Ex. 9) and a half mea-
-sure of barley (60).</p> <p>12. They (<i>f.</i>) bought 2 new
dresses.</p> <p>13. I have seen the needles
(Ex. 19) on the table.</p> <p>14. Thou hast brought the
gold (8) of the merchant
(Ex. 8).</p> | <p>6. هي شَرَتْ ثلاثة ذالجداد
(او جاج او دجاج) واربعة
ذالجل</p> <p>7. احنا شرينا خمسة ذالبرامل</p> <p>8. احنا شرينا ستة ذالبنارات
طراى بالتراى</p> <p>9. انتم شريتوا سبعة ذاخيل</p> <p>10. انتم شرييتوا واحد السلة
ذالعنب</p> <p>11. هم شروا مدين ذالزرع ونص
مد ذالشعير</p> <p>12. هم شروا زوج ذالكساوي جدد</p> <p>13. انايا شفت الاباري على
المائدة</p> <p>14. انتين جبت ذهب التاجر</p> |
|--|--|

- | | |
|---|--|
| <p>15. The servant (<i>m.</i>) (Ex. 7)
has brought the cup of
the cafe-keeper (Comp.
16).</p> | <p>15. المعلم حاب الكاس
ذالفهوا جي</p> |
| <p>16. He has brought the water
for the craftsman.</p> | <p>16. هو جاب الماء للمعلم</p> |
| <p>17. She has brought the cin-
namon (20) for the cook
(<i>m.</i>).</p> | <p>17. هي جابت الفرفة للطباخ</p> |
| <p>18. We (<i>m.</i>) have brought
(Comp. 11) the snow
from the mountain.</p> | <p>18. احنايا جينا الثلج من الجبل</p> |
| <p>19. You (<i>m.</i>) have seen (Comp.
8) the Rice bird (very
like a starling) (9) in
the window (10).</p> | <p>19. انتيا شفتوا الزرزور في
الطافة</p> |
| <p>20. You (<i>f.</i>) have seen the
light (14) in the prison
(Comp. 15).</p> | <p>20. انتيا شفتوا الضوء الحبس</p> |
| <p>21. They (<i>m.</i>) have seen (Ex.
10) the new bridge (72)
(Comp. 7).</p> | <p>21. هما شافوا الفنطرة الجديدة</p> |
| <p>22. They (<i>f.</i>) have seen the
Tangier road (22) Comp.
3).</p> | <p>22. هما شافوا الطريق دطنجة</p> |

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|---|--|
| <p>23. Thou hast seen the grey-hound (21) of Ali (Ali's greyhound).</p> <p>24. Thou and I will go to Ceuta.</p> <p>25. Thou and I will eat this bread.</p> <p>26. Thou and he will come to my house (Ex. 3).</p> <p>27. This is the Spanish Ambassador (lit. Ambassador of Spain).</p> <p>28. This is the French Consul (lit. Consul of France)</p> <p>29. He is the Kadi of Rabat.</p> <p>30. These are the Talebs of Tetuan.</p> <p>31. This is the camel driver (Comp. 10) of Alkazar.</p> | <p>23. انتنين شفت السلوفي ذعلي</p> <p>24. انا وانت (او انا واياي) نيشوا لسبتة</p> <p>25. انا واياك ناكلوا هذا الخبز</p> <p>26. انت وهو (او انت واياه) تيجيو لداري</p> <p>27. هذا هو البشصور ذا صبانية</p> <p>28. هذاى هو الفصو ذفرانسة</p> <p>29. هو الفاصي ذالرباط</p> <p>30. هذوم هم الطلبا ذتطاون</p> <p>31. هذا هو الجمال ذالفصر</p> |
|---|--|

Pronunciation of the foregoing.

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|---|---|
| <p>4. ... battékh (col.) (or batte-khats plural).</p> <p>6. ... sherat ... jedád (or jaj or dejaj) ...</p> <p>7. ... béramél.</p> | <p>8. ... fenárát ...</p> <p>11. ... sháir.</p> <p>12. ... kesawî ...</p> <p>17. ... jábét ... tebbakh.</p> <p>24. ... nemshoo ... sébta.</p> |
|---|---|

- | | |
|--|-----------------------------|
| 25. ... <i>nāklū</i> or <i>nāklū</i> ... | 27. ... <i>Bashador</i> ... |
| 26. ... <i>tejiū</i> ... | 28. ... <i>Fransa</i> . |

Vocabulary.

- Broom شطابة *shettaba* pl. شطاطب *shetateb*.
- 1st. Oil jar كوزة *kūza* (not often used).
- 2nd. بطة *betta* plural in بات, thus بطات or بطاط *bettat*.
- 3rd. زيانة *ziāta* plural in ايت and also زيايت *ziāits*.
- Slave (m.) عبد *abd* pl. عبيد *abid* مملوك *mém-lūk* pl. مملوك *mém-lék*.
- Hedgehog (m.) فنجود *kanfūd* pl. فجاج *kanāfed*.
- Funeral جنازة *jenāza* pl. جنايز *jenaiz*.
- Fig كرموسة *karmūsa* pl. كرموسات *karmūsats* (62) or كرموس *karmūs*.
- Pricklypear هندية *hindia* pl. هندي *hindī*; sometimes called كرموسة النصاري *karmūsa en-nāsarā* (lit. fig. of the Christians).
- Roads (pl.) طرفان *turkân* (for. sing. see No. 22).
- You have عندكم *aindakūm*.
- Sealing wax لك *lek*.
- Brick أجورة *ajora* (vulgarly pronounced often *lajora*) pl. in ايت (62) collective أجور *ajor* or لاجور.
- We will buy نشروا *nasherū*.
- Larache (a town in Morocco) العرايش *al-araish*.
- Arzila (do do) ارزيلة *arzaila*.
- Saffi (do do) اسفي *asfi*.
- Prince of Believers أمير المؤمنين *amir al-mūmenin*. One of the titles of the Sultan of Morocco.

COMPOSITION 21.

I have bought a broom.—I have bought an oil jar.—Thou hast bought 8 brushes.—Thou hast bought four oil jars.—He has bought (Comp. 10) a slave.—Thou hast bought six slaves.—She has bought a hedgehog.—We (*m.*) have seen a funeral.—To day (Ex. 12) we have seen two funerals.—We have bought a basket (Comp. 16) of figs (col.).—He has light fire (12).—The man-servant has two pounds (60) of fresh butter (Comp. 9).—We have seen (Comp. 8) the well (Ex. 3) of thy father's garden.—You (*m.*) have seen (Comp. 8) the jewish quarter (Ex. 3) of Tetuan.—You (*f.*) have seen the key (Ex. 3) of my father's house.—They (*m.*) have (Ex. 11) the portrail (Comp. 3) of Mary (47).—The roads are bad.—We (*m.*) have (Comp. 19) the wool (Comp. 3) of the merchant.—We (*m.*) have a very long cannon (Comp. 13 and 8).—We (*f.*) have bought (Comp. 11) a very pretty (Comp. 17) knife (Comp. 10).—Thou hast seen the sky and the land (Comp. 3).—You (*m.*) have a very good (Ex. 7) heart (65).—You (*m.*) have twenty camels (Comp. 10).—You (*f.*) have some (Comp. 11) bottles (Comp. 11).—Have you (*f.*) some towels? (Comp. 12).—We (*f.*) have six towels.—Who has sealing-wax for (77) this letter? (62).—I have sealing wax for that (Comp. 7) letter.—Have you (*m.*) bricks? (col.).—We (*m.*) have two thousand (60) bricks.—Thou and I will buy this mill (57).—Thou and I will go (Ex. 21) to Mequinez (Comp. 15).—Thou and I will come (Ex. 21) to the garden of my uncle (Comp. 9).—This is the blacksmith (61) of Larache.—That is the kaïd (Ex. 10) of Arzila.—He is the Basha of Fez (56). —He was (Comp. 6)

the Prince of Believers.—These (*m.*) are the tax-gatherers (Ex. 16) of Saffi.—They (*m.*) are the tax-gatherers of Mogador (Comp. 14).



§ 2. SUFFIXED PRONOUNS.

123. These pronouns are of two kinds, *direct* and *indirect*. They are direct when suffixed to *verbs*, and in other cases are *indirect*. When joined to verbs or articles they have the meaning of our *personal* pronouns; and when joined to nouns have the meaning of our *possessive* pronouns.

Such pronouns are *always* placed *after* the words they qualify, and the article is never used before the noun to which they are joined.

SUFFIXED PRONOUNS.

Singular.

Persons.	Meaning.
1st. com.  <i>i</i> or <i>ia</i> .	<div data-bbox="495 975 963 1140" data-label="Text"> <p><i>Me</i>, when it is the objective of a verb or a preposition <i>my mine</i> masc. fem. sing and plural, when used with nouns.</p> </div>
2nd. com.  <i>ek</i> or <i>k</i> .	
3rd. masc. <i>s h</i> or <i>û</i> .	<div data-bbox="495 1340 963 1506" data-label="Text"> <p><i>Thee</i>, when it is the objective of a verb or a preposition <i>thy thine</i>, masc. fem. sing. and plural, when used with noun.</p> </div> <div data-bbox="495 1340 963 1506" data-label="Text"> <p><i>Him it</i>, when it is the objective of a verb a preposition. <i>His</i>, masc. sing. and plural when used with noun.</p> </div>

3rd. fem. *ها* *ha* or *a*. { *Her it*, when it is the objective of a verb or preposition.

Plural.

1st. com. *نا* *na*. { *Us*, with verbs and preposition, *as* an objective. *our*, with nouns masc. fem. sing. and plural.

2nd. com. *كم* *kûm*. { *You*, with verbs and prepositions *as* an, objective. *Your*, with nouns, masc. fem. sing. and plural.

3rd. com. *هم* *hûm* or *um* { *Them*, with verbs and prepositions.

124. The first personal suffix *ي* *i* is changed into *ني* *nî*, when it is joined to a verb: thus—

شأ *shaf* he saw.

شأني *shaf-nî* he saw *me*.

دار *dar* house.

داري *dar-i* my house.

قلب *kalb* heart.

قلبي *kâlb-i* my heart.

اولاد *ûlad* sons.

اولادي *ûlad-i* my sons.

ديار *dîar* houses.

دياري *dîar-i* my houses.

قدام *kûddam* before (in front of).

قدامي *kûddam-i* before *me*.

125. When words end in *ا*, *و*, or *ي* the suffix *ي* *i* is generally pronounced *ia*: thus— *ورا* or *مورا* *mûra*, or *ûra*; Behind. Behind *me* *وراي* or *موراي* *mûraia* or *ûraia*. Father *أبو* *bû*. My

father أبوي *bāya*; (a) In في *fī* in me في في *fī-îa* or في في *fiya*.

126. The suffix في *ie* the 2nd. personal, is pronounced *ék* or *ak* when the word to which it is joined ends in a consonant but when the word ends in a prolonged letter the suffix is pronounced simply *k* thus: *He* saw thee شاافك *shaafek*. *Thy* heart قلبك *kalbek*. *Thy* house دارك *dārek*. *Thy* sons اولادك *uladek*. *Thy* father أبوك *bûk*, or باباى *babak*. In *thee* فيك *fik*. On *thee* عليك *alik*. ب *bi*, with بك *bik*.

127. The suffix of the third person masc. is pronounced *û* when the word ends in a consonant; but after a final prolonging letter (29), or a *kesra* it is pronounced *h* thus:—

He saw *him* (or it) شاافه *shaafû*.

His heart قلبه *kalbû*; *his* house داره *darû*.

His sons اولاده *ûladû*; *his* houses دياره *diarû*.

In *it* فيه *fiû*; with *it* or, with *him* به *bih*.

Hast thou bought the pen? شريت القلم *sheritsi al-kalam?*

I have bought it (lit. *him*) شريتته *sherîtsû*, from him, *it*, منه *mennû*. (b)

128. The suffix of the 3rd. person feminine is pronounced *ha* always when it is preceded by a *kesra*, or by a prolonging letter; but in other cases it is usually pronounced *a*.

The plural suffixes' pronunciation is invariable, excepting

(a) The words بابا *father* and يما *imma* mother, are vulgarly used to signify *my father* or *my mother*, without having the في suffixed.

(b) When the preposition من is joined to the suffix the ن is, as a rule, repeated thus: From *me* مني *mennî*. From *thee* منك *mennek*. In some parts of Morocco, the third pers. fein. sing. and the first and second persons of the plural are exceptions to this rule, thus: From *you* منكم *minkûm*. From *her* منها *mina* or *minha*.

that of the 3rd. person which frequently in N. Morocco and always in S. Morocco is pronounced *âm* in the cases in which the singular is pronounced *â*.

EXAMPLES.

Third person feminine singular.

He saw her شافها shaafa; her heart قلبها kalba.

Her house دارها darha or dara.

Has thou bought the inkstand? شريت الدواة sheritsi aldûaia.

I have bought it (lit. her) شريتها sheritsa.

Her sons اولادها ûlada; her houses ديارها diara or diarha.

In her فيها fiha; with her بها biha.

First person com. gender plural.

He saw us شافنا shafna; our heart قلبنا kalbna.

Our house دارنا darna; our sons اولادنا ûladna.

Our houses ديارنا diarna; in us فينا fina.

Second person com. gender plural.

He saw you شافكم shafkûm; your heart قلبكم kalbkûm.

Your house داركم darkûm; your sons اولادكم ûladkûm.

Your houses دياركم diarkûm; in you فيكم fikûm.

Third person com. gender plural.

He saw them شافهم shafûm; their heart قلبهم kalbûm.

Their house دارهم darum or darhûm; their sons اولادهم ûladûm.

Their houses ديارهم *diarûm* or *diarhûm*; in them فيهم *fi-hûm*.

129. If the last radical letter of the verb. is a ي preceded by a *fatha* (161) it is changed into ا, *a*, when joined to a suffix, for example:

He gave اعطى *adât*; he gave me اعطاني *aatanî*.

He gave thee اعطاك *aatak*; he gave him; اعطاه *aatah*.

He gave her اعطاها *aatâha*; etc. etc. etc.

130. The ا in the terminals وا, and توا of verbs when joined to any suffix is suppressed thus:—

You saw شفتوا *shûftsû*; you saw me شفتوني *shuftsûnî*.

You saw him شفتوه *shuftsûh*; you saw her شفتوها *shuftsûha*.

They saw شافوا *shafû*; They saw me; شافوني *shafûnî*.

They saw thee شافوك *shafûk*; They saw us شافونا *shafûna*.

131. When the suffix is joined to a noun ending in ة this letter is changed into ت *t* or *ts*, thus:—

Letter براءة *bârâa*; my letter براتي *baratsî*.

Thy letter برانك *baratek*; his letter براته *baratu*, etc.

132. When a verb governs two pronouns the one conveying the more direct objective is placed first, and that indicating the less direct objective second thus:—I will tell thee it (or it to thee انا نقوله لك *ana enkolû lek*; He sold it (to) me باع لي *baaû lî*; He wrote it (to) us كتب لنا *katabû-l-na*. (a)

§ 3. POSSESSIVE PRONOUNS.

133. In No. 123 it was stated that the *personal* pronoun *suffixes* signified possession when joined to nouns. The words

(a) The preposition ل in this example is left without a vowel, or rather an ا, and forms a syllable with thee ب in this way, *Kets-bâl-na*.

dial, and متاع *mtaa* are also vulgarly used by the Moors with the various suffixes to denote possession.

EXAMPLES.

Me, mine ذياي *dialî* (m. f. sing. or pl.) or متاعي *emtaai*.
 Thee, thine ذياك *dialek* (m. f. sing. or pl.) or متاعك *emtaack*.
 Him, his ذياه *dialû* (m. sing. or pl.) or متاعه *emtaau*.
 Her, hers ذياها *diala* (f. sing. or pl.) or متاعها *emtaaha*.
 Us, our, ذيانا *dialna* (m. f. sing. or pl.) or متاعنا *emtaana*.
 You, your, yours ذياكم *dialkâm* (m. f. sing. or pl.) متاعكم
emtaakûm.

Then, their, theirs ذياهم *dialhûm* or ذياهم (m. f. sing. or pl.) متاعهم *emtaahûm*.

134. When the possessives *mine*, *thine*, etc., are used in the sense of attributes, or are alone in a sentence, they are expressed by the words ذياي *dialî* or متاعي *emtaai*; ذياك *dialek*, etc. etc. (133) thus:—

This book is mine هذا الكتاب ذياي *had al-kitab dialî*.

This ship is mine هذا المركب متاعي *had al-markeb emtaai*.

This house is mine هذا الدار ذياي *had ed-dar dialî*.

Whose (lit. of whom) book? is this هو هذا الكتاب *demin hûa had el-kitab?*

Mine ذياي *dialî* or متاعي *emtaai*.

Whose (of whom) is this house? ذياهن هذا الدار *dialmin had ed-dar*.

Ours ذيانا *dialna* or متاعنا *emtaana*.

135. Beyond these two cases the possessives may be expressed either by suffixes united to nouns (as has been explained in No. 123 and following rules), or by the words

ذیالی or متاعی *emtaâ* etc, but in the latter case the article must be placed before the noun preceding the pronoun thus: My book کتابی *kitabî* or الذیالی *al-ketab dialî*. My ship المركب ذیالی *al-markeb dialî*. My house مرکبی *markabî* or الدار متاعی *ed-dar emtaâ*. Your house دارکم *darkûm*, or الدار ذیالکم *ed-dar dialkûm*.

EXERCISE XXII.

- | | |
|---|-----------------------------|
| 1. Whence hast thou come?
(Ex. 6 and 7). | 1. من این جیت |
| 2. I have come from my house. | 2. جیت من داری |
| 3. Hast thou seen my servant. | 3. شبت المتعلم ذیالی |
| 4. I saw him on the roof. | 4. شفته یی السطح |
| 5. Where did thy sons see thee. | 5. باین شافوک اولادک |
| 6. My sons saw me in the garden (Ex. 7). | 6. اولادی شافونی یی الغرسة |
| 7. Of what thinkest thou or
(of what art thou thinking). | 7. باش کنختیم |
| 8. I think (am thinking) of thee and of her. | 8. کنختیم فیکت و فیها |
| 9. The Sultan gave him two thousand dollars (60). | 9. السلطان اعطاه البین دورو |

- | | |
|---|--|
| <p>10. The Vizier gave her a dress (Comp. 18) of silk.</p> | <p>10. الوزير اعطاها واحد الكسوة ذاكرير</p> |
| <p>11. I gave her a ring of gold and two bracelets of silver.</p> | <p>11. انا اعطيتها واحد الخاتم ذالذهب وزوج دبالج (او نبایل) ذالنفرة (او ذالبضمة)</p> |
| <p>12. I bought (Ex. 7) his book.</p> | <p>12. شريت كتابه</p> |
| <p>13. I saw her daughter in the street (Ex. 7).</p> | <p>13. شعت بنتها بے الزنفة</p> |
| <p>14. He saw his father.</p> | <p>14. هو شاف باباه (او ابوه)</p> |
| <p>15. She saw her father.</p> | <p>15. هي شافت باباها (او ابوها)</p> |
| <p>16. The scribe (80) of the Basha bought my ink-bottle (Comp. 7).</p> | <p>16. كاتب الباشا شوى الدواية ذیالی</p> |
| <p>17. I love thee very much.</p> | <p>17. انا كنتحبك بالزواب</p> |
| <p>18. Thou lovest me very much.</p> | <p>18. انت كنتحبني بالزواب</p> |
| <p>19. I love (or like) him.</p> | <p>19. انا كنتحبه</p> |
| <p>20. I love (or like) her.</p> | <p>20. انا كنتحبها</p> |
| <p>21. Thou lovest us.</p> | <p>21. انت كنتحبنا</p> |
| <p>22. I love you (pl.)</p> | <p>22. انا كنتحبكم</p> |
| <p>23. I love them.</p> | <p>23. انا كنتحبهم</p> |
| <p>24. His sons were with thee.</p> | <p>24. اولاده كانوا معك</p> |
| <p>25. Her sons went with him (Ex. 13).</p> | <p>25. اولادها دشوا معه</p> |

26. Our son went with her.	26. ولدنا مشى (او خذا) معها
27. Our sons bought (Comp. 11) your lambs.	27. اولادنا شروا الخرفان ذيا لكم
28. Your son bought my lamb.	28. ولد كم شرى الخرووف متاعى
29. Your daughter bought (Ex. 21) their haiks.	29. بنتكم شرت حياكم
30. Thy servant (m.) has bought a she-camel. (Comp. 10).	30. المتعلم ذيا لك شرى واحد الناقة

Pronunciation of the foregoing.

4. ... setáhh.	15. ... sháfets ...
7. Fash katkhammem?	17. ... kanhhébbek ...
8. Kankhmmem ...	18. ... kathhébbnî ...
10. ... dal-hharîr.	26. ... mesha (or ghaddá) ...
11. ... aatitsha or aatitsa ...	27. ... âl-khorfân, or kher-fân ...
al-khatem ... debâlej ...	28. ... el-khoroof ...
(or nebâil) den-nôkara	29. ... hhoîîdkûm.
(or dal-fudda).	

Vocabulary.

Quarter (i.e. district of a town) حومة hhaûma, pl. حوم hhaûm.

Kitchen فشيئة hochîna, or كشيئة ketchina, (this really a Spanish word) (in lit. (tsh) Arabic the word is مطبخ pl. مطابخ).

Carpet	زربية	zarbiya, pl.	زرايى	zarâbî.		
Mattress	مصرية	medarrba, pl.	ات	in.		
Tongs, pincers	لقاط	lakkat.				
Spoon	معلق	malâk, pl.	معالق	mââlek, 2 nd .		
مغرفة mogharfa, No. 72.						
Shepherd, pastor drover	راعى	raaî, pl.	رعيان	roaîan.		
Milk	حليب	hhlîb.				
Tea	اذاي	âtâi,	Coffee, sing.	see Comp.		
16 pl. فهاوي kahawî.						
Carafe	برادة	berrâda, pl.	برارد	berârédi. In Tetuan		
فلة	kolla pl.	فالل	kelel.			
With	مع	mâ,	With you	معم	mâkûm.	
Mat, sing. see No. 58	حصيرة	hhesîrah, pl.	حصور	hhesûr		
and	حساير	hhesaîr; 2 nd .	تسريح	teserîhh, pl.	تسارح	tesarehh;
3 rd .	كديمه	gueddimah, pl.	كديم	gueddim and	كدادم	guedadîm.
Serpent	حية	hhaîia pl. in	ات, also	حياي	hhaîaî; 2 nd :	حنش
hhansh, pl.	أحناش	hhenash and	حنوش	hhenûsh.		

COMPOSITION 22.

When (Ex. 20) didst thou see (Ex. 2) our quarter?—Yesterday (Ex. 20) I saw (Ex. 2) your quarter.—When wast thou (Ex. 4) in my kitchen?—To day (Ex. 12) I have been in your kitchen.—They brought (Comp. 10) the merchant's carpet (Ex. 8).—They brought his carpet.—They have brought the mat.—Her mat is new (Comp. 7).—Have you bought (Comp. 11) our mattress.—He gave me the pincers.—He gave thee the spoon.—I gave him the (fresh) butter (Comp. 9).—I gave her the cheese (Comp. 9).—The shepherd gave me milk.—The coffee-keeper (Comp. 16) gave us very good tea.

—He gave them very good coffee.—He gave you a new carafe.—His son went (Ex. 22) with you.—Their (*m.*) uncle went with us.—Your aunt (Comp. 9) came (Comp. 12) with my servant-maid (or crafts woman).—I found (Comp. 10) thy gold ring (ring of gold) (Ex. 22).—Thou hast found (Comp. 10) my silver bracelets (Ex. 22).—I think of (lit. *in*) you.—I think of (lit. *in*) thee and them (*m.*)—I think of him and her.—I received (Comp. 10) thy letter, and put it (Comp. 13) on the table.—When did you receive (Comp. 10) my letter?—I received it yesterday.—I have received it to day.—Where did they see the serpent?—They saw it on the road (22).—The shepherd saw two serpents in the Kadi's garden (Ex. 7) (Comp. 7).

EXERCISE XXIII.

- | | |
|--|---|
| 1. Our father has lost his watch. | 1. بابانا (او ابونا) تلبى المكانة
ذباله (او متاعه) |
| 2. Your father has bought a cap (Comp. 15) for my uncle. | 2. باباكم شرى واحد الشاشية
لعمي |
| 3. His mother bought (Ex. 21) my pens (Comp. 10). | 3. يياه شرت القلوم ذبالى |
| 4. Her mother has bought thy knives (67). | 4. يماها شرت الامواس متاعك |
| 5. Their mother (Ex. 22) has seen our letters. | 5. يياهم مشاوت الهراوات ذبالنا |

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|---|------------------------------------|
| 6. Where (Comp. 3) didst thou know me? | 6. ڇاين عرفتي (او عرفتي) |
| 7. I knew thee in Ceuta (Ex. 21). | 7. عرفتك ۾ سبت |
| 8. I knew him in Melilla. | 8. عرفته ۾ مليه |
| 9. Thou knewest her in Cadiz. | 9. عرفتها ۾ فالس |
| 10. Thou knewest us in the Vizier's garden (Ex. 7). | 10. عرفتنا ۾ الرياض ذاوزير |
| 11. I knew you in the Rabat market. | 11. عرفتم ۾ السوف ذارباط |
| 12. Did he take away the silver from thee? | 12. زول لك النفرة (او البصة) |
| 13. He took it away from me (removed). | 13. زولها لي |
| 14. Did he take the gold from thee. | 14. زول لك الذهب |
| 15. He took it from me. | 15. زوله لي |
| 16. I took it from him. | 16. انا زولته له |
| 17. I took it from her. | 17. انا زولته لها |
| 18. I took it from them. | 18. انا زولته لهم |
| 19. Gavest thou me the ring (Ex. 22)? | 19. اعطيتني الخاتم |
| 20. I gave it to thee yesterday. | 20. اعطيته لك البارح |
| 21. I gave it to him the day before yesterday. | 21. اعطيته له اول البارح (Ex. 20). |

- | | |
|--|---|
| <p>22. He gave it to us the day
before yesterday.</p> <p>23. Didst thou give me the
money (Ex. 13)?</p> <p>24. I gave it to thee before (i.e.
in presence of) thy
father.</p> <p>25. I gave it her in presence
of thy mother.</p> <p>26. You saw me at (lit. <i>in</i>)
the window.</p> <p>27. They saw thee in the shop.</p> <p>28. My small son has come.</p> <p>29. He brought a drain pipe
(Comp. 11).</p> <p>30. I have bought a weapon.</p> <p>31. I have seen your pretty
daughter in the market.</p> | <p>22. هو اعطاه لنا اول البارح</p> <p>23. اعطيتني الدراهم</p> <p>24. اعطيتهم (a) لك فدام باباك</p> <p>25. اعطيتهم لها فدام يماى</p> <p>26. شبعوني في الطاقة</p> <p>27. شافوك في الحانوت</p> <p>28. جا ولدي الصغير</p> <p>29. جاب واحد القادوس</p> <p>30. شريت واحد السناح</p> <p>31. شبعيت في السوف بتك
الظريقة</p> |
|--|---|

Pronunciation of the foregoing.

- | | |
|--|---|
| <p>6. ... <i>araftsi-nî</i>, or <i>araftnî</i>. (b)</p> <p>7. <i>Arafték</i> ...</p> <p>8. ... <i>Melîlia</i>.</p> | <p>9. <i>Araftîha</i>, or <i>arafttha</i> (b)...
<i>kaléss</i>.</p> <p>12. <i>Zûâel-lek</i> ...</p> |
|--|---|

(a) The pl. is used because the pronoun refers to **دراهم**, which is a pl. noun.

(b) This second form is used in Tetuan, where the second person, masc. of the preterite tense is the same as the first person. This should be borne in mind in similar instances. See note to No. 152.

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|--|-------------------------------|
| 13. <i>Zâûela-li.</i> | 19. <i>Atitsnî ...</i> |
| 15. <i>Zâûelû-li.</i> | 20. <i>Atitsû ...</i> |
| 16. ... <i>zâûeltû-lû</i> or <i>lûh.</i> | 21. ... <i>ûûel el-bareh.</i> |
| 17. ... <i>zâûeltû-la</i> or <i>lah.</i> (a) | 30. ... <i>senáhh.</i> |
| 18. ... <i>zâûeltûlâm.</i> | 31. ... <i>derûiefah.</i> |

Vocabulary.

He, She, It. Has sold or sold. He, She, It, باع *báád*, governs the dative in pronouns, (and is followed by ل preposition) and the accusative of nouns, thus: He sold me the wheat (او النمح) باع لي الزرع *baa li ez-zra* (or *al-gamhh*) (Ex. 9).

He sold it to me باعه لي *baaû-li.*

I sold or have sold بعته *béat.*

Thou soldest or thou hast sold بعته *béati.*

Bedouin sing. بدوي *bedwi* pl. in بني. See No. 61.

Beans (col.) فول *fûl*, (unit. *fûla* i.e; meaning a single bean) 16.

Ribbon, Tape, Palmetto cord, Selvage edge, 1st. شريط *sherît*; 2nd. سفيضة *sefifa*, pl. in أت (see 62), and also سفايف *sefaif*; 3rd. حاشية *hashîa*, pl. in ات, (62) and also حواشي *hhûashî.*

Lent or has lent سلبى *sellef*, (governs dative, takes ل with pronouns and the accusative of nouns.

At interest, profit, usury, 1st. بالطالع *bet-tálâa*;

2nd. بالفايدة *bel-faûdah*;

3rd. بالربح *ber-rebahh.*

Upon security (pledge, mortgage, pawn,) بالرهن *ber-réhân.*

(a) Literally لها *laha.*

Peas (col.) حمص *hhoms*, *hhemms*, a *hhémmés*, (in lit. Arabic حمص or حبص).

Called or has called 1st. عَيَّط *aiiet*, governs dative and takes ل, or على when doing so 2nd. صاح *sáhh*.

(He) called (to) me (او علي) عَيَّط لي *aiiet-li* (or *aliia*).

Spectacles, eye-glasses, pl. 1st. منظار *menáder*, sing. منظار *mendar*; 2nd. نظارات or نواظر *nûader*, or *neddarat*.

Telescope, (or prospective glasses of any sort), 1st. منراية *meraia al-hind*; 2nd. شؤافة *shûâafa* pl. in آت (62).

COMPOSITION 23.

Who sold thee this wool (58)?—This Bedouin has sold me it.—Who has sold thee this wheat?—That (Comp. 7) mountaineer (80) has sold it me.—When (Ex. 20) did he sell it thee?—He sold it me to day.—I sold the beans to him.—I sold them in the market.—Thou soldst me them in presence of Kador (97).—I sold her a green ribbon (80).—I sold it to her in my shop.—He lent me his book.—He lent me it.—He lent thee his mare (62).—He lent her to thee.—He lent it thee upon security.—He lent it them on interest.—He sold me the beans.—He sold me them very dear.—He sold us the peas.—He sold us them yesterday (Ex. 20).—Thy shepherd (Com. 22) called (to) me.—My shepherd called (to) thee.—My man servant (Ex. 7) called (to) him.—Her slave (m.) (Comp. 21) called (to) us.—My friend (Comp. 7) called (to) you.—Our guarantor (Comp. 18) called (to) us.—The “ Imam ” (Ex. 18) called (to) me.—He sold me thy spectacles.—He bought (Com. 10) a telescope in Cadiz.

§ 4. DEMONSTRATIVE PRONOUNS.

Singular.

This (*masc.*) هذا or هاذا *hada* (a).

This (*fem.*) هذى or هاذة *hadî*.

Plural.

These (*masc. and fem.*) هذوم or هذُم *hadûm*.

Singular.

That (*masc.*) هذاك *haddak* or ذاك *dak*.

That (*fem.*) ذيك *dik* or هذيك *hadik*.

Plural.

Those (*masc. and fem.*) هذوك or هذُوك *hadûk* or ذوك *dûk*.

136. The noun qualified and followed by the former demonstrative pronouns must take the article ال, and the final ا and ي of هذا and هذى are not, in that case, pronounced, for example:

This book هذا الكتاب *had al-kitab*.

This table هذى الطايفة *had al-mâida*.

When the above named demonstratives are the subjects of a sentence the final letters are pronounced, and the noun which they qualify, if it be indeterminate, drops the article e.g.:

This (*person masc.*) has seen us هذا شافنا *hada shâfna*.

This (*person fem.*) has seen us هذى شافنا *hadî shâfetna*.

(a) Composed of the particle ها, and the demonstrative lit. simple ذا *da*, not vulgarly used.

This *is* an untruthful man **هذا رجل كذاب** *hada rajul kiddáb.*

If the qualified noun be determinate, a 3rd. personal pronoun must be placed between the demonstrative and the noun it qualifies (122 and 190) e.g.:—This *is* the Spanish postman **هذا هو الرّاقص الصّينيولي** *hada hûa er-rakkas es-sbaniûli* (or **هذي هي الامراة الصّينيول** *esbaniûl*). This *is* the Kadi's wife **هذي هي الامراة** *hadi hîa al-mara del-kâdi*. These are the sailors of La-rache **هؤلاء هم البحريّة ذالعرایش** *hadûm hûm al-bahhariîa dal-araîsh.*

EXERCISE XXIV.

- | | |
|---------------------------------------|----------------------------------|
| 1. Whose (of whom) is this horse? (a) | 1. ذمن (او متاع من) هو هذا العود |
| 2. This horse is mine. | 2. هذا العود ذيابي |
| 3. Whose is this she-ass? | 3. ذمن (او ذيامن) هي هذي الكمارة |
| 4. This she-ass is mine. | 4. هذه الكمارة متاعي |
| 5. Are these pigeons (Comp. 17) ours? | 5. هؤلاء الحمام هم ذيانا |
| 6. Those pigeons are ours. | 6. هؤلاء الحمام متاعنا |
| 7. This breakfast is mine. | 7. هذا البطور ذيابي |
| 8. This dinner (or food) is mine. | 8. هذي المائدة متاعي |
| 9. These haiks (Ex. 22) are mine. | 9. هؤلاء الخياك ذيابي |

(a) In interrogative sentences the verb, to be is expressed by using a personal pronoun. See rules Nos. 122 and 190.

- | | |
|--|---|
| 10. This jelab (a) is thine. | 10. هذا الجلاب (او جلابة) ذيلك |
| 11. These jelabs are mine. | 11. هذوم الجلاب ذيلالي |
| 12. That cloth is thine. | 12. هذاك الملبى متاعك |
| 13. That handkerchief is his. | 13. هذيك السبتيّة ذيله |
| 14. That bracelet is hers. | 14. هذات الدبابيج (او نبالة)
ذيلها |
| 15. Those rings are ours. | 15. هذوك الخوانم متاعنا |
| 16. That man is prudent
(Ex. 14). | 16. ذاك الرجل رزين |
| 17. That woman is quiet. | 17. ذيك المرأة حنيئة |
| 18. Those soldiers (74) are
cowards (84). | 18. ذوك الممخزنية خوافين |
| 19. Those mooresses (Comp.
10) are workwomen. | 19. ذوك المسلمات خدامين |
| 20. These chickens (Ex. 21)
are yours. | 20. هذوم الدجاج (او جاج)
متاعكم |
| 21. Those are very good men. | 21. هذوك رجال ملاح بالتوايف |
| 22. This is my bullock. | 22. هذا هو الثور ذيلالي |
| 23. That is my cow. | 23. هذيك هي البقرة متاعي |
| 24. These are my oxen. | 24. هذوم هم الثيران ذيلالي |
| 25. Those are thy cows. | 25. هذوك هم البقر ذيلالك |
| 26. This is thy pig (m.). | 26. هذا هو الخنوب متاعك |
| 27. These are thy swine. | 27. هذوم هم الجلاب ذيلالك |

28. Those are our horses.	28. هذوك هم اخيل ذبالنا
29. These sister's anklets are my.	29. هذوم اخلاخل (a) متاع اختي
30. These are thy sister's rings	30. هذوم اخواتم متاع اختك
31. This is the carpenter's cow.	31. هذه البقرة ذالنجار (او متاع النجار)

Pronunciation of the foregoing.

7. ... <i>fétûr</i> ...	22. ... <i>tâûr</i> ...
8. ... <i>makla</i> ...	23. ... <i>bákárah</i> ...
10. ... <i>jillálb</i> (or <i>jillaba</i>) ...	24. ... <i>tíran</i> ...
11. ... <i>jildáleb</i> ...	25. ... <i>bakár</i> ...
14. ... <i>debalej</i> (or <i>nebala</i>) ...	26. ... <i>hhallûf</i> ...
15. ... <i>khûdtem</i> ...	27. ... <i>hhelálef</i> ...
17. ... <i>hheninah</i> .	29. ... <i>khelakhel</i> ...

Vocabulary.

Fisherman حوَّات *hhûât* or *hhûewats* pl. حوَّاة *hhaûwata*.

Net شبكة *shébka* pl. in ات (62) شبك *shébák* and شبكت *shibak*.

Seated جالس *gáles* or *jáles*.

Threshold. Entrance عتبة *atba* pl. in ات (62) عتب *atab*, and عتابي *atabî*.

Hedge. Fence زرب *zarb* pl. زروب *zerûb*, and زورب *zorûb*.

Pencil القلم الرصاص *kalam er-resás*, or *kalam al-khafif* (lit. Pen of lead).

Lime kiln كوشة *kûshah* pl. in ات (62) and also كواش *kûash*.

(a) Anklet sing. خلخل *Khálkhál*.

Singer غنائي *ghannāi* pl. in ين (61) and also غنائية *ghannāia*.

Oven فَرَّان *farrān* pl. فَرَّارِين *fararīn*.

Lime-burner جِيار *jīiar* pl. in ين (61).

Straw تَبَن *tēben*.

Sword 1st. سَكِين *sekkīn* pl. سَكَكِين *sekakīn*; 2nd. سَيْف *sīf* or سَيْف *saif* pl. سِيُوف *siūf*.

Satchel شَكَارَة *eshkarah* pl. شَكَائِر *eshkāir*.

Sack خَنْشَة *khanshah* pl. خَنْشِي *khanashī*.

Ear-ring خَرْصَة *khorsa* pl. خَرَص *kharas*.

Tobacco طَابَة *tāba*.

do for smoking ذَخَان *dokhan*.

do snuff تَنْفِيحَة *tenfiḥah* pl. تَنْافِج *tenāfeḥh*.

Jûmad I. (The fifth month of the Moslem year جمادى الأولى *jumāda al-âûl*).

Sheep 1st. حَوَالِي *hhaûlī* pl. حَوَالَى *hhûdā*; 2nd. كَبَش *kébsḥ* pl. كَبَاش *kébāsh*.

COMPOSITION 24.

This is our barber (61).—Our barber brought (Ex. 5) these knives (67).—The fisherman brought this net.—My uncle (Comp. 9) was (Comp. 6) seated in the threshold of the door.—This is the hedge of my garden (Comp. 7).—That pencil is mine.—Our singer has come.—This is a very (102) good singer (Ex. 7).—Is that oven ours?—I sold (Comp. 23) this limekiln to the limeburner.—I bought this straw in the market.—That sword is mine.—My man servant (Ex. 7) bought (Comp. 10) these swords.—Are those swords ours?—This sack of money is theirs.—That bottle (Comp. 9) is empty.—I have a bracelet of gold (8).—Thou hast two bracelets of silver (Ex. 22).—Thou boughtest (Comp. 7) these bracelets in Ka-

-dor the merchant's shop (73).—This tobacco is very good.—The snuff of Tetuan (Ex. 7) is very good.—From whence (Ex. 6) hast thou brought (Ex. 1) these carpets (Comp 22)?—I brought (Ex. 1) them from Rabat (Ex. 9).—The carpets of Rabat are very good.—When (Ex. 20) wert thou in Rabat?—I was in it in the month of Jûmád 1st.—These are our men servants (or servants) (Comp. 15).—Those are your sheep.—This sheep has many defects (Comp. 18).—That sheep has a great defect (Comp. 18).

§ 5. RELATIVE PRONOUNS.

137. Our relative pronouns, when not interrogative are expressed in Moorish vulgar Arabic by the words *إلي* *li*, or *إلي* *el-li*, *ذ* *d* or *ذي* *dî*, which are used for both genders, and all numbers. (a)

EXAMPLES.

1st. The man *who* came (إوالي) *er-rajûl li* (or *elli*) *jâa*.

2nd. The woman *who* came (إوالي) *al-marâh li* (or *elli*) *jaat*.

3rd. The men *whom* I have seen (أوذي أنا شفت) *al-rejâl d-âna shûfts*, (or *dî âna shûfts*).

4th. The houses *which* I have seen (أوذي شفت) *ed-diar elli shûfts* (or *dî shûfts*). (b)

(a) These words are contractions of the literary relative pronoun *الذي* *el-ladî* and are not both used in any one locality.

(b) *What that* in the abstract sense of the words are expressed by *ما* *mâ*, (or literary rel pronoun: e.g. I do not know *what* to tell thee *ما كنعمرف ما نقول* *ma kanaraf ma nâkûl lek*. I will give *thee* all *that* thou needest *نعطيك كل ما تحتاج* *natik kûll ma tahhtaj*).

- 5th. *He who died* مات (اوذي مات) *el-li mat* (or *di mat*).
 6th. *She who died* ماتت ذي *di matet* (or *li matet*).
 7th. *They who died* ماتوا الي or الي *elli* or *li matsû*.
 8th. The man *whom* I have seen شفت الرجل *ar-rajal li shûfts*.

9th. The men *whom* I saw. شفت الرجال *ar-rejâl li shufts*.

138. In the preceding examples the relative is the subject or object of the sentence, that is to say it is formed in the nominative or accusative case. But when the relative is in the dative, genitive, or ablative, *prepositions* and *suffixed* pronouns must be made use of. These are generally placed at the end of the relative clause. The *suffixes* agree with the antecedent, and the *prepositions* must correspond to the case in which the relative may be. The الي *li* remains unchanged after the antecedent.

EXAMPLES.

1st. The house of *which* Hamed is owner الدار الي احمد مولاها *ed-dar li Hamed mûlaha*. (*tr. lit.* The house, the *which* Hamed owner of her).

2nd. The man *whose* horse killed الرجل الي قتلوا حوده *ar-rajàal li (a) kétlû aûdû* (*tr. lit.* The man *the whom they* killed *his* horse).

3rd. The man to whom I have given الرجل الي اعطيت له *ar-rajûl li (a) atits lû* (*tr. lit.* The man who I gave to him).

4th. The house *from which* he departed الدار الي خرج منها *ed-dar li (a) kharj menha* (or *mennâ*).

5th. The house *in which* Kador died الدار الي مات فدور فيها *ed-dar li (a) mat Kador fiha*.

(a) *Ellî*, or *di* may be used instead of *li*. The pupil had best choose the word common in his district.

Observations.

1st. When the relative pronoun is in the objective case a suffix, in agreement with the antecedent may be added to the verb. e.g.: The men whom I have seen (137) الرجال الي انا شفتهم *ar-rejâl li ana shuftsûm*.

The man whom I saw شفته الرجل الي *ar-rajûl li shuftsû*.

The houses which I have seen شفتهم الديار الي *ed-dîar li shuftsûm*.

2nd. If the antecedent be indeterminate, the relative الي is frequently omitted. For instance, جا رجل فال لي *jâd rajûl kal li*, man came (*who*) told me لعندك رجل مشي لي *kal li rajûl mesha landak* a man *who* went to your house (lit. towards, with you french “chez vous”) told me.

139. The interrogatives *who* sing. and pl., are expressed by اشكون (a) *ashkûn* or *eshkûn* when they are in the nominative, or accusative cases, and by من *men* when they are in other cases.

In the latter event they must be followed by في *fi*. prep.

EXAMPLES.

1st. Who came? (sing. or has come?) اشكون جا *ashkûn jâd* or o'therwise, اشكون هو الي جا *ashkûn hûa li jâd*, (tr. lit. who is he who came).

2nd. Who (pl.) came? (or have come?) اشكون جاوا *ashkûn*

(a) This word is composed of أي شي يكون i.e. in the literal Arabic what thing is.

jaû, or o'therwise, *اشكون هم الي جا وا ashkûn hûm li jaû* (tr. lit. who are they who came).

3rd. Whom hast thou seen? (or whom sawest thou?) *اشكون اشكون شفت ashkûn shûftsi*, or *اشكون هو الي شفت ashkûn hûa li shûftsi*, (tr. lit. who is he whom thou sawest) (or hast seen).

4th. Whom (pl.) hast thou seen? (or whom sawest thou?) *اشكون اشكون شفت ashkûn shûftsi* or *اشكون هم الي شفت ashkûn hûm li shûftsi*, (tr. lit. who are they whom thou hast seen, or thou sawest).

5th. Whose? of whom? 1st. *دمن demin* 2nd. *متاع من emtaa min*
3rd. *ذيال من dial min*.

6th. To whom? (sing. or pl.) gavest thou? *لهم اعطيت limin atitsi*.

7th. For whom? See No. 77.

8th. With whom? *مع من ma min*.

9th. In whom? *في من fi min*.

10th. Which of you? (*m.* and *f.*) who amongst you (*m.* and *f.*) *اشكون اشكون فيكم ashkûm fikum*.

140. What? (*a*) *اش ash*, when followed by a verb. e.g. *اش شفت ash shûftsi* what sawest thou?

What hast thou *اش عندك ash aindak* (*b*) what gave he to thee? *اش اعطاني ash atak*.

When followed by a noun *اش من ash min*, e.g. what house sawest thou? *اش من دار شفت ash min dar shûftsi*.

What book hast thou *اش من كتاب عندك ash min kitab aindak*.

(a) Contraction of the literal words *اتي شي*.

(b) What hast thou? is also frequently expressed by *ما لك ma lek*, instead of *ash aindak*, *ma lek* is the phrase more commonly used in the interior towns of Morocco.

What is? (sing. masc.) أشنهو (a) *ashenhûa* or more vulgarly *ashenû* (b).

What is? (sing. fem.) أشنهى (a) *ashenhîa* or more vulgarly *shenîa* (b).

What are? pl. com. 1st. أشنههم *ashenhûm*, or *ashenûm*.

What is this? what are 2nd. أما هو *ama hûa* (lit. who is he).

(This form. is, however, rarely used) أما هي *ama hîa* (lit. who is she, أما هم *ama hûm* (lit. who are they). For example: What is this? أشنهو هذا الشي *ashenû had shî*; (lit. what, him, her, it, this, thing. What are those (masc. or fem.) أشنههم أشنهو كتابك *ashenûm hadûk*, which is thy book? أشنهو صنتك *ashenû ssanatsek*, what is your trade? أشنهى دارك *ashenîa, darák* or otherwise. أما هي دارك *amâ hîa darak*.

EXERCISE XXV.

- | | |
|--|--|
| <p>1. I will not forget the good
thou which didst me.</p> | <p>1. ما ننسى شي اخير ذملت
في</p> |
| <p>2. The camel (Comp. 10)
which Ali took away
from the market was
mine.</p> | <p>2. الجمل الي خرج علي للسوف
كان ذياي</p> |

(a) أشنهو is composed of the three words اتي شي هو, etc. etc. etc. The ن is inserted for the sake of euphony.

(b) In ordinary vulgar conversation the y is dropped very frequently, and the pronunciation is as if the word were written أشنو *ashenû*, أشني *ashinî*, or *ashenîa*.

- | | |
|---|---|
| <p>3. The mare (62) which thou
boughtest is 6 years
old (Comp. 19). (Lit.
has 6 years).</p> | <p>3. العودة الي شريت انت
عندها ستة سنين</p> |
| <p>4. The oranges (Ex. 18) that
I have bought are good
(109).</p> | <p>4. الليمون ذي شريت انا ملاح</p> |
| <p>5. The mufti (Comp. 20)
who brought the books
(Comp. 12) was a Fezzi
(native of Fez).</p> | <p>5. البقي الي جاب الكتب
كان فاسي</p> |
| <p>6. The merchant (Comp. 8)
who brought the cloth
(Comp. 9) was a Rabati
(native of Rabat).</p> | <p>6. التاجر الي جاب الملب كان
رباطي</p> |
| <p>7. The carpenter (Ex. 14)
who made (or mended)
the table was a Tetowni
(native of Tetuan).</p> | <p>7. النجار دعتل البيادة كان
تطوانني</p> |
| <p>8. The seamstress (56) who
sewed this dress was pretty
(or clever) (Comp. 10).</p> | <p>8. الخياطة ذي خيطة هذي
الكسوة كانت مليحة</p> |
| <p>9. The salt-dealer who
brought the salt (Comp.
7) is my friend.</p> | <p>9. الملح الي جاب الملح
صاحبي</p> |

10. The carpenter who has
made the table is my
friend.

10. هَذَا السَّجَّارُ الَّتِي عَدَلَ
الْمَائِدَةَ هُوَ صَاحِبِي

11. The barber (61) whom
thou sawest in the
street is my friend.

11. الْحَجَّامُ الَّتِي شَعْتَهُ فِي الزَّنْفَةِ
صَاحِبِي

12. The date thou gavest me
was sweet (Comp. 17).

12. التَّمْرَةُ الَّتِي عَطَيْتَنِي كَانَتْ حُلْوَةً

13. The dates (col.) which
thou boughtest were
dear (107).

13. التَّمَرُ الَّتِي شَرَيْتَهُمْ كَانُوا غَالِيْنَ

14. I do not see (Comp. 10)
the star which thou hast
seen.

14. أَنَا مَا كُنْشَوْفُ شَيْءِ النَّجْمَةِ
ذِي شَعْتِ أَنْتَ

15. I see (Ex. 8) all that you
have brought.

15. أَنَا كُنْشَوْفُ كُلِّ مَا جَبْتُوا

16. He took out all that was
in his house.

16. خَرَجَ كُلِّ مَا كَانَ فِي دَارِهِ

17. I have seen the sons of
the Basha.

17. شَعْتِ أَوْلَادَ الْبَاشَا

18. He who lost (43) the means
(money) of his father
was in (the) prison
(Comp. 15).

18. الَّتِي تَابَى (أَوْ خَسِرَ) الْهَالِ
ذُبَابَهُ كَانَ فِي الْحَبْسِ

19. He who sold me the par-
tridges (col. Comp. 19)
was seated in the cafe.
20. The merchant with whom
thou spokest yesterday
(Ex. 23) has failed.
21. The house from which the
thief (Comp. 15) went
out is ours.
22. The fathers (or parents)
whose sons (or children)
are good are always
happy.
23. The muleteers (Comp. 14)
with whom thou wentest
to Larache (Comp. 21)
are in the "fundak"
(Comp. 3).
24. That Christian (Ex. 14)
to whom thou soldest
(Comp. 23) the wool
has escaped (fled) from
Mazagan.
19. الي باع لي الحجل كان
جالس في القهوة
20. التاجر الي هدرت (او تكلمت)
معه أول البارح فليس
21. الدار الي خرج منها السارق
ذيانا (او هي الدار ذيانا)
22. الوالدين الي اولادهم ملاح
ديما (او دايما) فرحانين
23. الكتبة الي مشيت (او غديت)
معهم للعرايش كانوا في
الفندق
24. ذاك الصنراني الي بعث له
الصوف هرب من
الجديدة (a)

(a) M. is also called مهدومة mahadûmah the destroyed, or the ruined.

- | | |
|---|---|
| <p>25. I have sold (Comp. 23)
the garden in which
thou wast yesterday.</p> <p>26. The husband whose wife
is good will gain much
money.</p> <p>27. These are the mountaineers
of whom I spoke this
morning.</p> <p>28. That lad (Ex. 14) who
came this morning is
handsome (Comp. 17).</p> <p>29. I do not know (Ex. 17)
what to eat (lit. what
I will eat). (a)</p> <p>30. I do not know what to do
(lit. what I will do). (a)</p> <p>31. I do not know what I will
breakfast upon. (a)</p> | <p>25. بعث الغرسة ذي كنت فيها
اول البارج</p> <p>26. الرجل (او الزوج) الي مراته
(او زوجته) مليحة يربح (او
يصور) بالزاي ذالدرهم</p> <p>27. هذوم هم جبالة الي (هدرت)
(او تكلمت) عليهم في هذا
الصباح</p> <p>28. هذاك العيل الي جا في هذا
الصباح هو ظريف</p> <p>29. ما كنعرف ما ناكل</p> <p>30. ما كنعرف ما نعمل</p> <p>31. ما كنعرف ما نبطر</p> |
|---|---|

Pronunciation of the foregoing.

1. ... *nensá d-amelti fîa*.

2. ... *kharréj* ...

6. ... *rebâti*.

7. ... *addel* ...

8. ... *khaïïetets* ...

9. *Al-melâhh* ...

(a) In Arabic the verbs, *will eat*, *will make*, (or *will do*) and *will breakfast* are written in the feminine.

12. <i>Tsemâra</i> .	23. ... <i>meshîti</i> (or <i>ghadîti</i>) ...
13. <i>Tsemâr</i> ...	24. ... <i>hârâb</i> ... <i>men el-jedîda</i> .
14. ... <i>nejma</i> ...	26. ... (or <i>ez-zâj</i>) ... (or <i>zaûjtû</i>)
18. ... <i>telléf</i> <i>îerbâhh</i> (or <i>îsouwar</i>) ...
19. ... <i>kâhwa</i> .	27. ... <i>hadart</i> (or <i>tekellemt</i> ...
20. ... <i>hadârti</i> (or <i>tekellemti</i>) ...	<i>fe had es-sebahh</i> ...
<i>fêlés</i> .	29. ... <i>nâkûl</i> .
22. <i>Al-waldîn</i> ... <i>dîma</i> (or	30 ... <i>nâmel</i> .
<i>dâiman</i> ...	31. ... <i>neftâr</i> .

Vocabulary.

A bunch of grapes عنفود *dnkod* pl. عنافيد *andkîd*.

Nosegay, bouquet مشوم *meshmâm* pl. مشام *meshâmim*.

I do not wish 1st. ما كنحب شي *ma kanhhebb shî*.

2nd. ما كنبغي شي *ma kanabghî shî*.

Pay, wages, salary 1st. اجارة *ejarâh* or *ûjârah*.

2nd. اجارة *ijarah*.

Thou givest me كعطيني *katsatînî*.

Melon 1st. منونة *menûna*; col. منون *menûn*.

2nd. See Nos. 57 92 and Ex. 21.

The el-ksari (i.e. native or inhabitant of el-Ksar) فصري *kâsarî*.

The Baidawî (i.e. native or inhabitant of Casablanca) بضاوي *baidawî*.

Egg 1st. بيضة *baidah* pl. in ات (62) col. بيض *bâid*.

2nd. ولد دجاج *weld dejâj* pl. اولاد دجاج *âlâd dejâj*.

He (masc.) paid خالص *khallês*; دفع *defda*.

I will pay نخلص *en-khâlles*; ندفع *nedfâa*.

Wilt thou eat or thou wilt eat *تاكل takûl* (means also dost thou eat, or eatest thou etc. etc.

Gone has gone, went *fem. مشت meshat*; or *غدت ghaddt*.

I finished or fulfilled I have completed I have finished, I completed *وفيت ûfit*; must be followed by the accusative, or preposition *في fi* and objective.

Word *كلمة kélma* pl. in *أت (62) col. (speech) كلام kélâm* he knows not on what to breakfast *ما يعرب ما يبطر ma kaîaraf ma iftâr*; he knows not on what to eat *ما يعرب ما ياكل ma kaîaraf ma yakûl*; *ما يعرب ما يشري ma kaîaraf ma isherî*, he knows not what to buy. (Lit. what he will eat, will breakfast upon, will buy).

Shut (past. participle adj.) (*m.*) *مشدود meshdûd* (*f.*) *مشدودة meshdûda* pl. in *ين in* (see 84).

Didst thou remove, (or take away) *زولت zûeltsi*.

Merchants *تجار tujjâr* (sing. see Ex. 7 and 8).

Charcoal maker or charcoal seller *فحام fahh-hham* pl. in *فحامين fahh-hhamîn*.

Why? *علاش alâsh*; *لايش lâiash*, (contractions of the words *لاي شي li shî*, and *على اي شي ala ai shî*, lit. for what thing.

Occupation *شغل shoghol*, pl. *اشغال sheghal*.

Occupied (busy) *adj. m. past participle مشغول meshghol* pl. in *ين in*.

COMPOSITION 25.

That bunch of grapes which thou hast is mine.—The bouquet of flowers (col. Comp. 8) which thou hast found (Comp. 10) in the street (Ex. 7) is mine.—I do not want the wages that thou givest me.—I do not want the money (Ex. 13) that thou givest

me.—The peasant (80) who brought the flowers is from Tetuan (i.e. a Tetuan man) (Ex. 25).—The Moor (Comp. 10) who sold (Comp. 23) the melons was an el-Ksar man.—He who sold the wool (58) was a Casablanca man.—The moorëss (Comp. 10) who sold the chickens (col. Ex. 21) is in (the) prison.—She who bought (Ex. 21) the eggs went to her house.—I see the star that thou see'st (Ex. 8).—I see all that thou hast bought.—He paid all that he bought (Comp. 10).—I will pay for all that thou eatest.—I have fulfilled the word (promise) (which or will on) I gave.—The charcoal seller does not know (on) what to breakfast.—The salt-dealer does not know what to eat (or what he will eat).—The charcoal which this charcoal dealer brought is dear. (Comp. 14).—The cook (*m.*) (Ex. 21) with whom thou spokest this morning is in my house.—the fundak in which my cousin (Comp. 14) (*m.*) passed the night (Comp. 3) is very large.—The prison from which the thief escaped (Comp. 15) was shut.—The muleteer (Comp. 15) whose son is sick (Comp. 6) has arrived (Comp. 12) today.—The blacksmith (61) whose daughter (65) is in my house lost his father's money.—The travellers (Ex. 10) with whom thou wast in the fundak (Comp. 3) passed the night (Ex. 10) on (in) the road (22).—The taleb from whom thou tookedst the books (Comp. 12) passed the night in my house.—This is the craftsman of whom I spoke.—These are the merchants of whom I have spoken today.—Why hast thou given me this occupation?—The shoemaker (Comp. 12) whom thou hast seen in the street this morning is busy.—Why hast thou sold the beans (col. Comp. 23) which I have bought?—Why givest thou me the salary which I do not want?—I do not wish that pay.

EXERCISE XXVI.

- | | |
|---|--|
| 1. Who will go with thee? | 1. اشكون يمشي معك |
| 2. The miller (<i>m.</i>) will go with thee. | 2. الطحان (او الرحوي) يمشي معك |
| 3. Who will go with my cousin? (<i>m.</i>) | 3. اشكون يمشي مع ولد عتي |
| 4. I will go with him to the mill. | 4. انا نمشي معه للطاحونة |
| 5. Whom sawest thou in the mill? | 5. اشكون شفت (او اشكون هو الي شفت) في الطاحونة |
| 6. I saw the miller (<i>m.</i>) | 6. شفت الطحان |
| 7. I saw the miller. | 7. شفت الرحوي |
| 8. Whose are these doves? | 8. ذمن (او متاع من) هذوم اليمام |
| 9. They are my sister's. (<i>a</i>) | 9. متاع اختي |
| 10. To whom gavest thou my rings? | 10. لمن اعطيت اخواتم ذبالي |
| 11. I gave them to your little sister (<i>Ex. 7</i>). | 11. اعطيتهم لاختك الصغيرة |
| 12. With whom didst thou speak? (<i>Ex. 25</i>). | 12. مع من هدرت |

(a) One may answer by repeating the subject of the interrogative sentence.
See No. 19 of this Exercise.

- | | |
|---|--|
| <p>13. I spoke (Ex. 25) with the
singers.</p> <p>14. Of whom doubttest thou?
(a) (or whom dost thou
suspect).</p> <p>15. The man whom I suspect
is thy friend.</p> <p>16. For whom boughtest thou
this sword? (Comp. 24).</p> <p>17. I bought it for my cousin
(m.)</p> <p>18. Whose is this dress? (Comp.
18).</p> <p>19. It is my sister's. (b)</p> <p>20. Of whom art thou
thinking?</p> <p>21. I am thinking of my mo-
-ther.</p> <p>22. What hast thou?</p> <p>23. I have 20 ounces (60).</p> <p>24. What art thou thinking
of?</p> | <p>13. هدرت مع الغنّاية</p> <p>14. في من كنت شكّت</p> <p>15. الرجل الي كنت شكّت فيه انا هو
صا حبك</p> <p>16. لمن شريت هذا السكين</p> <p>17. شريته لولد عمي</p> <p>18. متاع من هي هذي الكسوة</p> <p>19. هذي الكسوة (b) متاع اختي</p> <p>20. في من كنت ختم</p> <p>21. انا كنت ختم في يما</p> <p>22. اش عندى (او ما لك)</p> <p>23. عندي عشرين وقية</p> <p>24. جاش كنت ختم</p> |
|---|--|

(a) The verb شكّت, *shek*, (he) doubted must be followed by في.

(b) In Arabic the subject of a question is very frequently repeated in the answer thereto. Thus one answers, (as above shewn): *This dress is my sister's*.

- | | |
|---|--|
| <p>25. I am thinking of the wedding (Comp. 10).</p> <p>26. What is thy occupation (Comp. 25).</p> <p>27. I have many occupations (Comp. 25); I am very busy.</p> <p>28. What is thy trade?</p> <p>29. I am a carpenter.</p> <p>30. Which is thy native-contry (58).</p> <p>31. What medecine has the doctor given thee.</p> <p>32. Which of you is the winner?</p> <p>33. Which of them is happy?</p> <p>34. What is that?</p> <p>35. What is this?</p> | <p>25. كنهختم في العرس</p> <p>26. اش من شغل عندك</p> <p>27. عندي بالزاي ذلاشغال (او ذالشغل) (a) انا مشغول كثير</p> <p>28. اشنهي صنعتك</p> <p>29. انا نجار</p> <p>30. اشنهي (او اما هي) بلادك</p> <p>31. اشنهو الدوا الي اعطاك الطبيب</p> <p>32. اشكون فيكم غالب (او الغالب)</p> <p>33. اشكون فيهم فرحان</p> <p>34. اشنهو هذاك</p> <p>35. اشنهو هذا (او هذا الشي)</p> |
|---|--|

Pronunciation of the foregoing.

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|--|---|
| <p>1. ... iēmshî ...</p> <p>2. <i>Et-tahhan</i> (or <i>er-rahhui</i>) ...</p> <p>4. ... nemshî ... takhona.</p> <p>7. ... rahhui ...</p> <p>8. ... îmam!</p> | <p>14. ... katshekk?</p> <p>15. ... kanshek ...</p> <p>32. ... ghāleb (or with the article <i>al-ghāleb</i>).</p> |
|--|---|

(a) The singular form is also used.

Vocabulary.

Porcupine sing. ضرب *darb*, pl. ضربان *dárbân*.

(He) killed (murdered) قتل *ketal*, governs accusative pl. قتلوا *ktelû*.

Wild boar حلوب الغابة *hhellûf al-ghaba*, pl. حلوب الغابة *hhelalef al-ghaba*.

Consuls 1st. قنصوات *konsûat*; 2nd. قنصوا *kenasû*, for sing. see Ex. 7; 3rd. قنصاة *kûanssa*, (a very vulgar form indeed!)

(He) spoke هدر *hádár*, must be followed by, على or في or مع with an objective noun or pronoun e.g.:

Of what spoke he? عايش هدر *al-aish hádár*.

(or did he speak?) فاش هدر *fash hádár*.

With whom did he speak? مع من هدر *ma men hádár*.

Death موت *mût*.

(He) won, conquered, overcame غلب *ghaléb*.

Herbs, pasturage, grass, ربيع *rébée*.

Reaper حصاد *hhassád*, pl. in ين (61).

Sawyer نشار *neshshár*, pl. in ين (61).

Plank, board 1st. لوحة *lôhha*; 2nd. لوح *lohh*, pl. in أت (62) and also الواح *loáhh*.

COMPOSITION 26.

What is this?—This is a porcupine.—Who killed him (it)?—This hunter killed it (Ex. 7).—What is *this*?—It is a partridge (Comp. 19).—What are these?—They are wild boars.—Who killed them?—The consul killed them.—The consuls killed them.—The butcher (Ex. 7) has killed this pig (Ex. 24).—With whom will the miller go?—The miller will go with

my servant (Ex. 7).—I will go with thee to the mill.—Whom dost thou want? (Ex. 22).—I want my mother (Ex. 22).—Whose are these pigs? (Ex. 24).—They are the butcher's.—To whom hast thou given the wheat (Ex. 9).—I have given it to thy man-servant.—With whom didst thou speak?—I spoke with the Vizier (Ex. 7).—Of whom doubttest thou?—I doubt, (or am not sure of) your father.—Of what didst thou speak?—I spoke of the medicine (57) which the Doctor gave thee (86).—Of what art thou thinking? (Ex. 26).—I am thinking of the death (murder).—Why thinkest thou?—Which of you won?—Thy cousin (*m.*) won (Ex. 16).—Who brought this grass?—The reapers brought it.—Who brought those boards?—The sawyers brought them.—What is thy trade? (Ex. 26).—I am a reaper.—This a sawyer and that is a carpenter (Ex. 14).

§ 6. INDEFINITE PRONOUNS AND ADJECTIVES.

141. *Some one somebody* 1st. *أحد شي* *shî hhad*; 2nd. *شي واحد* *shî wahed*. (This form 2nd. must be followed by *من* *min*. e.g.: Somebody came *أحد شي جا* *ja shî hhad*. One of you has lost my book *شي أحد (أو شي واحد) منكم تلف كتابي* *shî hhad (or shî wahed) minkâm telléf kitabî*.)

Some one, folowed by a noun is *invariably* *شي* *shî* e.g. *Some man* *شي رجل* *shî rájûl*. *Some woman* *شي امرأة* *shî marâa*. *Some men* *شي رجال* *shî rajaal*.

Some in the pl. when not interrogative, is also expressed by *بعض* *báád* (lit. part). followed by *من* *min*, e.g. *Some books* (a) *بعض الكتب* *báád al-kútûb*. Sometimes (a) *بعض المرات* *báád al-marrát*. *Some of you* *بعض منكم* *al-báád minkâm*.

(a) The *من* is here understood though not expressed.

Something anything حاجة شي *shî hhâja*, (lit. some-thing).

142. *Nobody no one* 1st. احد *hhad*; 2nd. حتى احد *hhatta* *hhad*; 3rd. واحد حتى *hhatta wahed*, the negative ما *mâ*, in each case being placed before the following verb, for example: Nobody has come ما جا احد *ma jââ (a) hhad*, (tr. lit. *not has come one*); حتى احد (or حتى واحد) ما جا *hhatta* *hhad*, (or *hhatta wahed*) *ma jââ*, (tr. lit. *even one has not come*).

No (nobody no one) etc when followed by a noun is invariably حتى *hhatta* e.g.: No man has come حتى رجل ما جا *hhatta rajûl ma jââ*. No woman has come حتى امرأة ما جات *hhatta maraa ma jaat*.

Nothing 1st. والو *walû*; 2nd. حتى حاجة *hhatta hhaja*; 3rd. حتى شي *hhatta shî*.

Each, every كل *kûll*, invariably, e.g.:

Each man, every man كل رجل *kûll rajûl*.

Each (or every) woman كل امرأة *kûll maraa*.

Each (or every) one (m.) واحد كل *kûll wahed*.

Each (or every) one (f.) واحدة كل *kûll waheda*.

143. *All, every thing, each thing*, كل شي *kûll shî*, e.g.: He made it all كل شي هو عمل *hûa amel kûll shî*. (He) did it all well (or every thing well) عمل كل شي ملىح *amel kûll shî melehh*.

All followed by a noun is expressed by 1st. جميع *jemia*

(a) The above pronouns are generally placed before the verb.

(b) When placed otherwise they are followed by من *min*, e.g. حتى واحد منكم *hhatta wahed minkâm*.

(a); 2nd. كَامِل *kāmil* (a) sing masc. and كَامِلَة *kāmlah*, sing fem. and كَامِلِينَ *kamlîn*, com. pl. and 3rd. by كُلِّ *kūll* (a), which as a rule is accompanied by one of the suffixed pronouns if in English, the *definite* article precedes the noun.

EXAMPLES.

1st. *Each*, (*every*) writer كَاتِب كُلِّ *kātib kūll kâtéb*.

2nd. *Every* person is untruthful كَلِّ إِنْسَانٌ كَذَابٌ *kāll insan keddáb*.

3rd. I am writing (or I write) *all* day (i.e. the whole day)
إِنَا كَنَكْتَبُ الْيَوْمَ كُلَّهُ *en-nehar kūllû ana kanketeb*.

4th. I have not slept the *whole* (or *all*) night مَا نَعَسْتُ شَيْءَ اللَّيْلَةِ كُلِّهَا (أو كَامِلَة)
ma nast shî fe-lîla kūlla (or kamla).

5th. I have not worked *all* day مَا خَدَمْتُ شَيْءَ الْيَوْمِ كُلِّهِ (أو كَامِل)
ma khedemt shî fen-nehar kamil (or kâllû).

6th. The *whole* house was full of people الدَّارُ كُلُّهَا كَانَتْ مَمْلُوءَةً بِالنَّاسِ
ed-dar kūlla kanet mām̄māra ben-nas.

7th. The *whole* house fell طَاحَتِ الدَّارُ كَامِلَةً (أو كُلُّهَا)
ed-dar kamla (or kūlla).

8th. They *all* departed (or They have *all* gone) مَشَوْا كَامِلِينَ
(كَلِّهِمْ or) *meshaû kamlîn (or kâllûm)*.

9th. *All* the people have gone (or *all* the people departed)
مَشَوْا جَمِيعُ النَّاسِ (أو النَّاسُ كُلُّهُمْ) *meshaû jemîa en-nas (or en-nas kūlla)*. (b)

(a) جَمِيع *jemîa*, gives the idea of assembly, gathering together, and كَامِل *kāmil*, the idea of entire, perfect, and كُلِّ *kūll*, the idea of totality, universality, owners.

(b) Algerians say also كَلِّ النَّاسِ *en-nas al-kūll* and كَلِّ النَّاسِ *kūll en-nas*.

10th. *All the people like thee* 1st. كَلَّهَا كَيْحَبُوكَ *källa* (a) kaî-hhebbûk; 2nd. (جميع الناس) كَلَّهَا كَيْحَبُوكَ النَّاسِ *kaihhebbûk en-nâs källa* (or *jemia en-nâs*).

11th. *All the merchants died* جميع or كَلَّهَا or كَلَّوْهُمْ التَّجَّارُ مَاتُوا *et-tûjjar kâllûm* (or *källa* or *jemia*) *et-tûjjar matû*.

12th. *All the women lie (tell lies)* جميع or كَلَّهَا or كَلَّوْهُنَّ النِّسَاءُ كَيْكْذِبُوا *en-nesa kâllûm* (or *källa*, or *jemia en-nesa*) *kaikedbû*.

13th. *I bought all the bread there was in the market* شَرَيْتُ الْخُبْزَ كُلَّهُ (or كَلَّهَا او جميع الخبز) إِلَى كَان فِي السُّوقِ *sherîts al-khûbz kâllû* (or *källa*, or *jemia al-khûbz*) *lî kan fes-sok*.

14th. *All of them saw (it)* كَلَّهَا شَافُوْهُ (or شَافُوْهُ كَامِلِيْنَ) *källa shafûh* (or *shafûh kamlîn*).

15th. *This is all big* هَذَا شَيْءٌ كَبِيرٌ *had shî kâllû kebîr*.

It will be seen by the above examples 1st. that كَلَّهَا with the sing. feminine suffix may be joined to the collectives and plurals; and 2nd. that جميع (b) is not as a rule joined to the singulars; and 3rd. that كُل and كَامِل may be joined either to singulars, plurals or collectives.

Each (or every) one who, sing. and pl. are rendered كُلٌّ مِنْ *kull min* (c). *All who*, or *All those who*, or *whosoever*, singular

(a) *källa* كَلَّهَا in this sense is placed before the verb. See examples eighth and fourteenth.

(b) In writing جميع *jemia* is used with the suffixes, like كُلٌّ. Thus one may write: -*All the people (or men) have come* جَاءَ النَّاسُ جَمِيعُهُمْ or كَلَّوْهُمْ.

(c) This is also expressed by جميع إِلَى *jemia elli*, and particularly so when the phrase to be rendered is plural in the English e.g.: *All those who do (or make)* جميع إِلَى يَعْمَلُ *jemia elli iamel*.

and pl. thus: *Every one who makes (or does)* كل من يعمل *kāll min iamel*. *All those who make (or do)* كل من يعملوا *kāll min iamelū*. *Whosoever may come* كل من يجي *kāll min iji*.

All that كل ما *kāll ma*, e.g.: *All that thou wishest all thou desirest* كل ما تحب *kāll ma tehhebb*.

Other (m.) آخر *akhor*, sing. *other (f.)* أخرى *akhora*, or *okhra*, or *okhara*, sing. pl. com. الآخرين *akhorin*.

Both (lit. the two) بزوج *bezûj*. *Neither the one nor the other*, 1st. هذا ولا هذا *la hada wa la hadak*. 2nd. حتى *hatta* واحد منهم *wahhed minnûm*.

Alone (by himself, by herself,) by myself, by thyself, by ourselves, by yourselves. This idea is rendered by suffixing to the word واحد *wahhed*, or واحد *wahhed*, the various personal suffixes thus: I alone, or I myself وحدي *wahhedî*, or وحدي *wahhdî*. Thou thyself وحدك *wahhedak*. He himself وحده *wahhdû*, etc. etc. etc.

Veryself or ownself, is expressed by using the words روح *roh*, *roh*, نفس *nefs*, ذات *dats*, meaning (strictly speaking) *soul, life, spirit, person, individual, essence*, joined to the suffixed pronouns and preceded by the preposition ب *be* e.g.: I myself انا بروحي *ana berohhî*. Thou thine ownself انت بروحك *enta berohhak*. He himself (او بروحه) هو بنفسه *hûa benefsû* (or *be-rohhû*). She herself هي بنفسها *hîa benefsa*.

The Arabs use these same words to express our reflective pronouns e.g.: He killed قتل *kétel*. He killed himself قتل روحه *kétel rohkhû*. I love كنتحبت *kanhhebb*. I love myself انا كنتحبت *ana kanhhebb rohhi*. He threw رمى *ermâ*. He threw himself رمى نفسه (or روحه) *erma nefsû*, (or *rohkhû*).

Such a one (m.) فلان *felân*, *فلاني* *felanî*. *Such a one (fem.)*

فَلَانَة *felána*, فَلَانِيَّة *felanîia*. (Anglici so and so) e.g.: So and so of such a place *فَلَانِ الْفَلَانِي* *felân al-felanî*. Such a thing *حَاجَة فَلَانِيَّة* *hhaja felanîia*.

144. The pronoun agrees generally with the noun it represents, in gender and number, and when personal, also in person. See rule No. 103 regarding the agreement of adjectives and nouns.

As the relative pronoun *إِلِي* *îlî* or *إِلِيَّ* *ellî*, is invariable in all connections nothing need be said regarding its agreement with its antecedent.

EXERCISE XXVII.

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|--|--|
| 1. Thou art welcome (Ex. 11). | 1. مرحبا بك |
| 2. Art thou still alive. | 2. انت باقي بالروح |
| 3. I am still alive, praise to God! | 3. انا ياقي بالروح (a) احميد لله |
| 4. Has anyone come? | 4. جا شي احد |
| 5. Nobody has come. | 5. ما جا احد |
| 6. Hast thou brought any book? | 6. جيت شي كتاب |
| 7. I have not brought any book. | 7. انا ما جيت حتى كتاب |
| 8. Some one of you has stolen my pens. | 8. شي احد (او شي واحد) منكم سرف القلوم ذوالي |

(a) Literally *I am with my soul*, or *with my life*. This is an expression very much used by Moors.

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|--|-----------------------------------|
| 9. Some of you have stolen my papers (70). | 9. البعض منهم سرفوا الكواغط مناجي |
| 10. Hast thou any (some) books? | 10. عندك شي كتب |
| 11. I have some books. | 11. عندي بعض الكتب |
| 12. Hast thou seen anybody? | 12. شفت شي احد |
| 13. I have not seen anybody. | 13. ما شفت حتى احد |
| 14. Nobody has bought the peaches. | 14. حتى واحد ما شري الكوخ |
| 15. Have you seen any woman? | 15. شفتوا شي مرأة |
| 16. We have not seen any woman. | 16. حتى مرأة ما شفتنا |
| 17. Has any girl come? (Comp. 7). | 17. جات شي عيلة |
| 18. No (girl) has come. | 18. ما جات حتى واحدة |
| 19. Nobody is content with his fortune. | 19. حتى احد ما هو برحمان بسعدة |
| 20. None (no-one) of you has seen my wife. | 20. حتى واحد منكم ما شاف مراتي |
| 21. Hast thou brought any thing? | 21. جيت شي حاجة |
| 22. I have not brought any thing. | 22. ما جيت والو (او حتى حاجة) |
| 23. We see the sun (26) every day. | 23. احنا كانشوفوا الشمس كل يوم |

24. Each (every) one buys whatever he wishes. 24. كل واحد كيشري (او تيشري) ما كيحبت (او تحب)
25. Everyone does the good he wishes. 25. كل واحدة كتعمل (او تعمل) الخير ذي كتحب (او تحب)
26. Every moor (lit. Moslem) has a musket (Comp. 13). 26. كل مسالم عنده المكله ذباله
27. The taleb arranged (a) the books each one in its place. 27. الطالب رتب الكتب كل واحد في موضعه
28. Every servant who may (shall) (143) come to my house will eat (well feed). 28. كل متعلم الي يجي لداري (لعندي) ياكل مليج
29. Abraham has sold every thing. 29. ابراهيم باع كل شي
30. He passed the whole day in the market. 30. النهار كله (او كامل) فيل (b) في السوق
31. Abraham has slept the whole night. 31. ابراهيم نعل الليلة كلها (او كاملة)
32. I have not spoken the whole night. 32. ما هدرت شي في الليلة كلها

(a) Lit. to settle (or put in order).

(b) قيل *ka'il*, passed the day, in the same sense as بات *bâts*, passed the night.

Pronunciation of the foregoing.

2. ... <i>bakì ber-rohh?</i>	25. ... <i>katamel</i> (or <i>tatamel</i>)...
8. ... <i>sardk.</i> ...	<i>kathheb</i> (or <i>tathheb</i>).
9. ... <i>sarkú</i> ...	27. ... <i>retteb</i> ... <i>moddû.</i>
14. ... <i>khokh.</i>	28. ... <i>îakûl</i> ...
19. ... <i>besádu.</i>	29. <i>Ibrâhîm</i> ...
23. ... <i>kanshûfû</i> ...	30. ... <i>kaîl</i> (a) ...
24. ... <i>kaîsherî</i> (or <i>taîsherî</i>)	31. ... <i>nâás</i> ...
... <i>kaîhhebb</i> (or <i>taîhhebb</i>).	

Vocabulary.

I have not read ما فریت شي *ma karît shî.*

Full a 1st. (adj. (m.) معمر *mammar* (f.) in *š a* (83) pl. in *ین* in (84); 2nd. (m.) مالی *malî* pl. in *ین* *în* (84) must be followed by ب.

Jew hebrew (m.) يهودي *ihûdî* pl. يهود *ihûd.*

Grandfather جد *jedd* pl. اجداد *jedad*; and جدود *jedûd.*

Grandmother جدة *jedda*, or حنة *hhanna.*

Slippers, shoes (a pair) بلغة *belgha*, pl. بلاغي *belaghî.*

(He) fell or has fallen (m.) طاح *tahh* fem. (143) pl. طاحوا *tâhhû.*

Wall حائط *hhaît* pl. حیوط *hhîyot*; and حیاط *hhîyât.*

Wood (or carpentering) خشبة *khâshba* pl. in ات (62) and *کشاب* *khâsheb.*

Burned (adj. or past part. verb.) (m.) انحرقت *enhârak* (f.) انحرقت *enharket.*

War 1st. شر *sharr* (lit. meaning Evil, misfortune) pl. شورو

(a) See note (b) page 167.

shireer; 2nd. ^{ثورة} *guerra* (spanish word); 3rd. (literary word)
 حرب *hharb* pl. ^{حروب} *hhôrób* (not used).

Drowned, sunk, (adj. past. part. verb) غرق *gharak* pl.
 غرقوا *gharkû*.

Strait (of a sea) ^{بوغاز} *boghaz*.

Gibraltar جبل طارق *jebeltarik* (lit. Mountain of Tarik).

Vulgarly pronounced Gebeltar.

NOTE. Tarik was the moorish general who conquered the Spanish king Don Rodrigo (Roderick) on the banks of the river Guadalete, in A. H. 92.—711. A. D.

The Riff, (a province of Marocco) ^{التريف} *errîf*.

Riffian ^{ريفي} *rîfî* pl. ^{روابي} *rûafa*, and ^{ريف} *rîf*.

(He) Pulled out, uprooted, wrenched, wrested ^{فلع} *kallâ*; or
 فلع *kâlâ* (governs the accusative).

Pumpkin ^{فروعة} *karâa*, pl. in ^{أت} (62) col. ^{فرع} *karâ*.

Hair sing. ^{شعرة} *shâra*, and ^{شعر} *shâr*; pl. ^{شعور} *shâûr*, and ^{شعار} *shdâr*.

Girls. ^{عيلة} *âila* pl. in ^{أت} *ats* like *âilâts*, *derrîats* (Comp. 7).

Frog. ^{جرانة} *jarâna*, pl. in ^{أت} (62) and ^{جراين} *jaraîn* col.

^{جران} *jârn*.

Tank ^{سهريج} *saherîj* pl. ^{سهاريج} *seharej*.

COMPOSITION 27.

I have not read the whole day.—The whole prison (Comp. 15) was full of prisoners.—The whole quarter (Comp. 22) was full of jews.—My grand father has sold (Comp. 23) all the slippers.—The whole wall fell all the (pieces of) wood fell.—The whole house was burned.—All of them (143) died in the war.—All the people (143) (a) were drowned in the strait of

(a) In Ar. this expression is sing. not pl. as in English.

Gibraltar.—All the soldiers (74) went (or have gone) (Ex. 13) to Shawan.—The whole army (Comp. 6) of the Sultan went (pl. Ex. 13) to the Riff.—He pulled out all the hairs.—This Riffian uprooted all the pumpkins (col.) which were in the garden (Ex. 7).—He brought all the lime (58) there was in the lime-kiln (Comp. 24).—All the girls have bought (Comp. 11) their dresses (Ex. 21).—He bought (Comp. 10) all the barley (Ex. 21) there was in the market.—Have you seen (Comp. 8) the Sultan?—They all saw (Ex. 10) him.—This is all (of it) pretty (Comp. 17).—This is all beautiful (Ex. 18).—My grandmother has bought (Ex. 21) all the chickens (Ex. 21).—All the frogs are in the tank.—The whole tank is full of frogs.—We have some peaches.—Hast thou bought anything?—I have bought nothing.—Has no carpenter come? (Ex. 14).—Hast thou some partridges? (Comp. 19).—I have many partridges.

EXERCISE XXVIII.

1. Every one who does not eat will die.

2. All those who do not keep the commandments of God will go to hell.

3. Whosoever will come (143) to my house will have food (lit. will eat) (Ex. 27).

1. كل من ما ياكل شي يموت

2. جميع الي ما يحفظ شي الوصايات ذال الله يمشي للجهم

3. كل من يجي لداري ياكل

4. Whosoever will come to my house will receive an alms. 4. كل من يجي لداري يقبض صدقة
5. The one (m.) sleeps, the other (m.) reads, (or is sleeping, or is reading) 5. واحد ناس اخر كسرا
6. The one (f.) is a seamstress (56) the other (f.) a spinner. 6. واحدة خياطة ولاخرى غزالة
7. Have the servants (m.) come? 7. جاوا المتعلمين
8. Ali has come but the other has not come. 8. جا علي لكن لاخر ما جاشي
9. The other one (f.) remained in her shop. 9. لاخرى بقت في الحانوت ذيلها
10. Both of them have gone. 10. مشوا بنزوج
11. They are both mad. 11. هم بنزوج حمق
12. Neither the one (m.) nor the other (m.) please me (or I don't like either the one or the other of them). 12. ما يعجبني حتي واحد منهم
13. I have not seen the one (m.) or the other (m.) (or I have not seen either of them). 13. ما شفت حتي واحد منهم (او لا هذا ولا هذا)

- | | |
|--|--|
| 14. The others have gone to the mosque. | 14. لاخرين مشوا للجامع |
| 15. The others (f.) remained in their house. | 15. لاخرين بقوا في دارهم |
| 16. I am going (Ex. 3) to drink another glass of wine (Comp. 7). | 16. انا ماشي (او غادي) نشرب واحد الكاس اخر ذالشراب |
| 17. I am going to drink some more coffee (lit. some other coffee). | 17. انا ماشي نشرب فهوة اخرى |
| 18. Hast thou another inkbottle. | 18. عندك شي دواية اخرى |
| 19. No sir but I have another pen. | 19. لا يا سيدي لكن عندي فلم اخر |
| 20. Have you other books? | 20. عندكم كتب اخرين |
| 21. No, sir, but we have other papers (70). | 21. لا يا سيدي لكن عندنا كواغط اخرين |
| 22. I myself brought the money. | 22. انا بروحي جيت الدراهم |
| 23. The Basha himself brought it (lit. them the money). | 23. جابهم الباشا بروحد |
| 24. I, alone, drank all the wine (Ex. 7). | 24. انا وحدي شربت الخمر كله |
| 25. Thou by thyself drankest all the aguardiente (aniseed Brandy). | 25. انت وحدك شربت اليا حياة كلها |

- | | |
|--|--|
| <p>26. She alone remained in the house.</p> <p>27. The Vizir killed himself yesterday.</p> <p>28. So and so (m.) has told me (17) that thou wast on the terrace.</p> <p>29. Who has told it thee.</p> <p>30. So and so (f.) of such a place told it me.</p> <p>31. So and so of such a place told it me.</p> | <p>26. هي وحدها بنت في الدار</p> <p>27. الوزير قتل روحه البارح</p> <p>28. قال لي فلان انت كنت في السطح</p> <p>29. اشكون فاليها لكت (a)</p> <p>30. فالتة لي بلاتة (b)</p> <p>31. فالد (b) لي فلان البلاتي</p> |
|--|--|

Pronunciation of the foregoing.

- | | |
|---|---|
| <p>1. ... <i>ma iakûl shî imât.</i></p> <p>2. ... <i>ma ihhféd shî al-ûsâiat</i>
... <i>iemshî</i> (c) ...</p> <p>4. ... <i>ijî ... ikbed sâdâkâ.</i></p> <p>5. ... <i>nââis ... kaikara.</i></p> <p>6. ... <i>ghazzâla.</i></p> <p>9. ... <i>bekât ...</i></p> | <p>11. ... <i>hhomak.</i></p> <p>12. ... <i>iajebnî ...</i></p> <p>15. ... <i>bekâû ...</i></p> <p>16. ... <i>neshrab.</i></p> <p>24. ... <i>sharâbt ...</i></p> <p>25. ... <i>sharabtî ...</i></p> <p>30. <i>Kaletû li ...</i></p> |
|---|---|

Vocabulary.

Drinks or will drink (m.) يشرب *ish-râb*,
Will intoxicate (himself) (m.) يسكر *iskér*.

- (a) The feminine is used for our neuter gender here.
(b) It is supposed that the antecedent was masculine.
(c) *ihhféd*, and *iemshî* are singular.

All those who keep (i.e. observe, bear in mind) جميع الي *jemia li ihhfed*. (See No. 143).

Heaven. Paradise, جنة *jénna*.

Will go يمشي *iemshì*.

Whatsoever poor person (beggar) will come (or may come) كل من يجي من الدراويش *kull min iji min ed-déráwîsh*.

Calf عجل *ajel* pl. عجول *ajûl*.

Chain سنسلة (for سبالة) *sensela*. (See Note to no. 77.) pl. سناسل *sénâsél*.

Kûskusû (arab preparation of flour) كسكسو *kûskusû*.

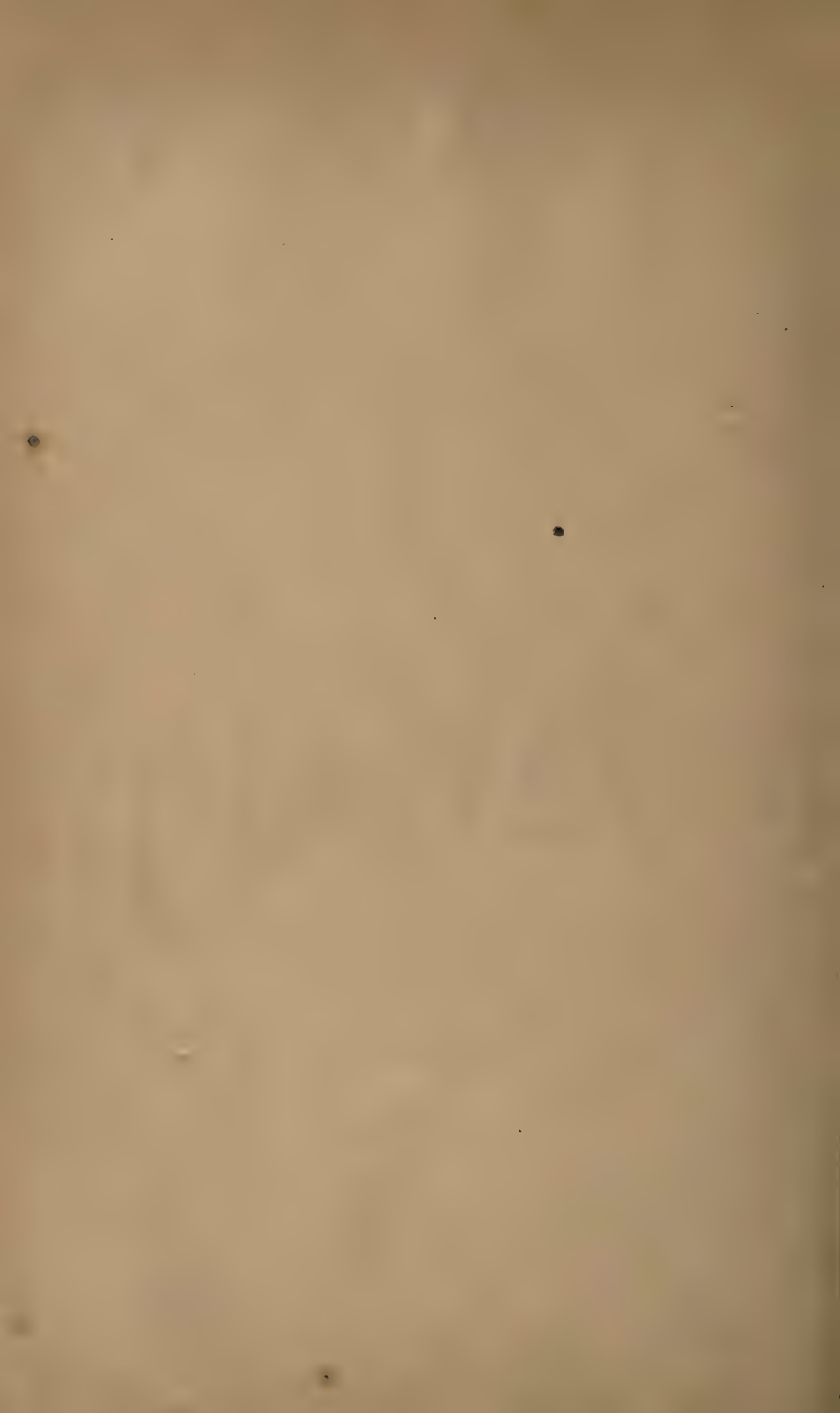
(He) robbed, has robbed سرف *sardk*, (governs the accusative).

It will rain ينزل الشا *ienzel esh-shtâ*.

COMPOSITION 28.

Two men have come, the one is a shoemaker (Comp. 12) and the other a tailor (7).—One is a carpenter (Ex. 14) and the other a blacksmith (61).—These are masons (Comp. 15) and the others sawyers (Comp. 26).—Every one who drinks much wine (Comp. 7) will be intoxicated.—All those who keep God's commandments will go to heaven.—Whosoever (*f.*) goes to my house will (may) drink a glass of wine.—Whatsoever beggar who will come to my house will receive two flûses of alms.—I have found (Comp. 10) a chain of gold in the street (Ex. 7).—Hast thou another chain?—No sir, but I have another ring (Ex. 22).—Hast thou other bracelets? (Ex. 22).—No sir, but I have other anklets (Comp. 24).—Hast thou another plank (Comp. 26).—I have another plank.—We have bought (Comp. 11) another calf.—We have other

calves in the stable (Ex. 19).—We have many calves.—I alone ate (165) all the kûskusû.—Thou thy self (alone) (165) atest all the kûskusû.—He alone ate (165) all the oranges (col. Ex. 18).—She alone ate (165) ate all the pomegranates (col. Comp. 18).—They (*m.*) alone ate (165) the whole pig (Ex. 24).—So and so (*m.*) of such a place has stolen thy horse (26).—So and so (*m.*) has stolen thy musket (Comp. 13).—So and so (*f.*) was in thy garden.—He bought the horse on (lit. *in*) such a day (Comp. 8).—He came at (lit. *in*) such an hour.—On (lit. *in*) such a day it will rain, if God will, (Ex. 13).—In such a month (60) thy grand father (Comp. 27) will die (Ex. 28).





PART THIRD.

VERBS AND PARTICIPLES.

CHAPTER I.

THE VERB IN GENERAL..

145. Arabic verbs are divided into two kinds, the *primitive* and *derivative*. They are called *primitive* when the 3rd. pers. masc. of the preterite tense is composed of *radical* letters only; and *derivative* when the 3rd. pers. masc. preterite, in addition to the *radical* letters, of one or more of the *auxiliary* letters. (25).

146. Primitive verbs are subdivided into two sorts, the *triliteral* and *quadriliteral*, the former being those in which the *root* consists of three letters, and the latter those having four letters in the root.

147. They are also divided into *regular* and *irregular*, the *regulars* being those whose root is composed of three sound letters (27) e.g.: *عمل* *âmel* he made, he did, and *irregular* when any weak letter (27) is found in the root or, when the two final radical letters are alike and are united by means of a *shidda*: e.g. *وصل* *âsâl* he arrived *قال* *kâl* he said *حَبَّ* *hhâbb* he loved.

148. The *root* of the verb in Arabic is the 3rd. pers. masc. sing. of the past perfect tense indicative mood. The letters which form the root are called *radicals*, and those employed to form the *derivatives*, the tenses, numbers, persons and genders are known as auxiliaries.

149. The conjugation is divided into *moods*, *tenses*, *numbers* and *persons*.

There are two moods. The *indicative* and the *imperative*.

Two numbers. The *singular* and the *plural*. (The *dual* is not in *vulgar* use the *plural* being used in its stead).

Three persons in each number.

Three genders, viz: *masculine*, *feminine* and *common*.

NOTE. Hereafter (180) the mode of supplying the other tenses of our conjugation of verbs will be shewn.

The passive voice is not used in the vulgar tongue (179).

CHAPTER II.

REGULAR VERBS.

150. Regular verbs may be divided into the *triliteral* or *quadriliteral*, *primitives* or *derivatives*. The verb will be *triliteral primitive regular* when its root is composed of three sound letters, and *quadriliteral* when composed of four (145, 146 and 147). The derivatives will be treated of hereafter (169).

§. 1. FORMATION AND CONJUGATION OF THE REGULAR TRILITERAL VERB.

151. The auxiliary letter preceding the root are called *prefixes*, and those following the root *suffixes*.

The preterite tense, in both numbers has *suffixes* only.

The future tense has *prefixes* in the sing., and in the pl. both *prefixes* and *suffixes*.

The imperative has a *prefix* in the sing., and in the pl. the *suffix* *وا*, *wa*, besides.

In the following table the letters represent the *prefixes* and *affixes* of the verb, and the dots the three radical, or root, letters.

TABLE of the formation of a regular triliteral verb.

PERSONS.	GENDERS.	PRETERITE.	FUTURE.	IMPERATIVE.
		Singular.	Singular.	Singular.
1st.	com.	<i>t</i> ت...	... <i>n</i> ن	
2nd.	com.	<i>ti</i> تِ...	... <i>t</i> ت	... <i>a</i> or <i>e</i> ا or ء
3rd.	masc.	Root <i>i</i> ي	
3rd.	fem.	<i>et</i> تِ'...	... <i>t</i> ت	
		Plural	Plural.	Plural.
1st.	com.	<i>na</i> نا...	<i>û</i> وا... <i>n</i> ن	
2nd.	com.	<i>tû</i> تِوا...	<i>û</i> وا... <i>t</i> ت	<i>û</i> وا... <i>a</i> or <i>e</i> ا or ء
3rd.	com.	(a) <i>û</i> وا...	(a) <i>û</i> وا... <i>i</i> ي	

(a) The final *alif* of the pl. is not pronounced.

152. *Conjugation of the trilateral, primitive, regular verb*
عمل amel he made (or he *did*).

PRETERITE.

Singular.

1st. pers. com. انا عملت ana amelt I made, or
 have made.

2nd. pers. com. انت عملت anta amelti (a) Thou madest,
 or hast made.

3rd. pers. com. (m.) هو عمل hûa amel He made, or
 has made.

3rd. pers. com. (f.) هي عملت hîa amelet She made, or
 has made.

Plural.

1st. pers. com. احنا عملنا lhena amelna We made, or
 have made.

2nd. pers. com. انتم عملتوا antum ameltû You made, or
 have made.

3rd. pers. com. هم عملوا hûm amelû They made,
 or have made.

(a) In Tetuan the 2nd. person sing. has two terminations, one for the mas-
 culine, and the other for the feminine; for example:

2nd. pers. masc. thou madest انت عملت anta amelt like the 1st. person.

2nd. pers. fem. thou madest انت عملت anta amelti.

This differential termination is used in Algeria also, and it should be borne in
 mind throughout all the Conjugations.

FUTURE.

Singular.

1st. pers. com. أنا نعمل ana namel I will make,
or shall make.

2nd. pers. com. أنت تعمل anta tamel (a) Thou wilt
make, or shalt make.

3rd. pers. com. (m.) هو يعمل hûa îamel He will make,
or shall make.

3rd. pers. com. (f.) هي تعمل hîa tamel She will make,
or shall make.

Plural.

1st. pers. com. نحن نعملوا lhena namelû We shall ma-
-ke, or will make.

2nd. pers. com. أنتم تعملوا antum tamelû You shall ma-
-ke, or will make.

3rd. pers. com. هم يعملوا hum îamelû They shall
make, or will make.

IMPERATIVE.

Singular.

2nd. pers. com. اعمل أنت aâmel anta (b) Make thou.

(a) In Algeria they conjugate the *future* and the *imperative* with more
regularity, for example.

Future 2nd. pers. masc. thou wilt make أنت تعمل anta tamel.

Future 2nd. pers. fem. thou wilt make أنتِ تعملِي anti tamelî.

Imperative 2nd. pers. masc. اعمل أنت aamel anta.

Imperative 2nd. pers. fem. اعملي أنتِ aamelî anti.

These differences are not observed in Morocco, or at anyrate in those parts of
it where the writer has been.

(b) The sound of the *e* after the *m*, in the pl., is almost inaudible.

Plural.

2nd. pers. com. اعملوا انتم aámelû antum Make you.

EXERCISE XXIX.

- | | |
|---|----------------------------------|
| 1. What hast thou done, or
what didst thou, or
what madest thou, or
what hast thou made. | 1. اش عملت |
| 2. That chatterer (gossip)
will make nothing. | 2. هذاك البهراوي ما يعمل
والو |
| 3. I have done nothing. | 3. انا ما عملت حتى شي |
| 4. Did the shereef write? | 4. كتب (a) الشريفي |
| 5. He wrote me a letter. | 5. كتب لي واحد البراة |
| 6. I have written a book. | 6. انا كتبت واحد الكتاب |
| 7. I will write a chapter (Ex.
20). | 7. انا نكتب واحد الباب |
| 8. My cousin (son of my
paternal aunt) has be-
come very emaciated
(or enfeebled). | 8. ولد عتيي ضعيف (b) بالزواف |

(a) The future *vulgarely* is sounded *e*, i.e. the second radical letter of the third person. Future has the sound of our, *e*, e.g.: (He) will write يكتب ik-téb. (In the *literal* the future has the *a*, sound that is the *damma* thus: يكتب iak-tûb or iak-tôb).

(b) Future *vulgarely* is *a*, thus: يضع id-âaf. He will become feeble (or thin). The future *literal* is *a*. See preceding note.

- | | |
|---|--|
| 9. Thou hast become enfeebled. | 9. ضعفیت |
| 10. If thou dost not eat thou wilt become thin. | 10. اذا ما تاكل شي تضعف |
| 11. He raised his eyes to the sky. | 11. رجد (او رفع) عينه (a) للسيا |
| 12. She raised her eyes and looked at me. | 12. هي رجدت (او رفعت) عينها (b) وشافت في |
| 13. He embarked on a steamer (lit. he mounted). | 13. ركب (c) في واحد الباير (d) او الشفب ذالتار |
| 14. He raised his hands to the sky (he uplifted his hands). | 14. هو يردد يده (f) |
| 15. We embarked at Mar-seilles. | 15. ركبنا في مرسيلى |
| 16. My aunt (maternal) has embarked in a boat (89). | 16. خالتي تركب في واحد البليكة |
| 17. He obeyed his father. | 17. سعب (g) (او طاع) باباه |

(a) Translated literally *his eye*. The suffixes of the possessive pronouns are very frequently joined to the names of the various parts of the body.

(b) Translated literally *her eye*. See note a.

(c) Translated literally *his hand*. See note a.

(d) Future is *يركب* *lerkeb*. He will embark.

(e) This really a Spanish word.

(f) Translated literally *ship of fire*.

(g) Future is *يسعب* *isâaf*.

- | | |
|--|--|
| 18. Did you obey the king? | 18. سعتوا الري (a) |
| 19. We will obey you. | 19. نسمعوكم |
| 20. He kept the Moslem religion. | 20. حفظ (b) الدين ذالمسلمين (او الإسلام) |
| 21. They kept the religion. | 21. حفظوا الدين |
| 22. Keep thou the commandments of God. | 22. احفظ انت وصايات الله |
| 23. My cousin dwelt in the blacksmith's house. | 23. ولد عتي سكن (c) في دار الحداد |
| 24. You will dwelt in Fez. | 24. تسكنوا في فاس |
| 25. My uncle (maternal) printed thy book. | 25. خالي طبع (d) كتابك |
| 26. Print (or stamp) thou this seal in the wax. | 26. اطبع (انت) هذا الطابع في الشمع |
| 27. I will imprint it. | 27. نطبعه |
| 28. Print (you) this book. | 28. اطبعوا هذا الكتاب |
| 29. He became angry with us. | 29. غضب علينا |
| 30. He will become angry with (lit. against) me. | 30. يغضب علي |
| 31. Write to me in Arabic. | 31. اكتب لي بالعربية |

(a) Spanish word. See § 72 (Ex. 6 and Comp. 12).

(b) Future is *ʿ*, thus: يحفظ ihlufed, will keep, or will obey.

(c) Future is *ʿ* and *ā*: e.g.: يسكن isken, or iskān. He will dwell.

(d) Future is *ā* e.g.: يطبع itbāa. (He) will print, or will stamp).

Pronunciation of the foregoing.

2. ... <i>hadarârî</i> ...	16. <i>Khâltî</i> ...
4. <i>Ketêb es-shereef?</i>	17. <i>Saaf</i> (or <i>tau</i>) ...
8. <i>Wâld âmmî dâáf</i> ...	18. ... <i>er-reî</i> .
10. <i>Ida ma takul shî</i> ...	20. <i>Ihefed ed-dîn</i> ... (or <i>al-</i>
11. <i>Erféd</i> (or <i>erfaa</i>) <i>âinu</i> ...	<i>islâm</i>).
12. ... <i>shafét fîia</i> .	23. ... <i>sékên</i> ...
13. <i>Erkib</i> ... <i>bábôr, bapor</i> or	25. <i>Khâlî tebâd</i> ...
<i>esheshkaf den-nar</i> .	26. ... <i>tâbâ</i> ...
14. ... <i>îedu</i> .	29. <i>Ghadéb</i> ...
15. ... <i>Marsîlia</i> .	31. ... <i>bel-arbîa</i> .

Vocabulary.

He knew, has known, was acquainted with, acquainted
(root) عَرَفَ *âraf*, governs the accusative, future is in *a* e.g.:
يَعْرِفُ *îaraf*, he will *know* (*a*).

To-morrow غَدًا *ghadda*.

Whence, from where مِنْ أَيْنَ *min âin*.

News, information, sing. خَبَر *khavar*, pl. أَخْبَار *akhbar* or
khaddâr.

Why 1st. أَجَلَ مِنْ *min âjel*; 2nd. لَآئِنَ *liann*, folowed by the
corresponding suffixed pronoun e.g.: Why I لَآئِنِي *liannî*; Why
thou لَآئِنَكَ *liannek*; Why they لَآئِنَهُمْ *liannâm*, etc. See Part
IV on this particle.

Fakihs (learned men) فَكَّاهَا *fokâhâ*, sing. See Ex. 17.

(He) played (or has played) لَعَبَ *lâab*, root, future in *a*.

Chess السَطْرَجِ *es-senteréj*, or سَطْرِنْج *satrinj*.

(*a*) The future literal is in *i* with a *keera* thus يَعْرِفُ *iarif*.

Tired (adj. part. pl.) عَيَانِينَ *aiyaneen*, sing. See Ex. 14.

(He) worked, or has worked (root) خَدِمَ *khedém*, fut. in *e*.

At night فِي اللَّيْلِ *fel-lil*.

(He) heard (root) سَمِعَ *semaâ*, future in *a*, governs the accusative of a noun and the preposition مِنْ *min*.

He breakfasted (root) فَطَرَ *fetar*, fut. in *a*, governs accusative.

Christian (female) نَصْرَانِيَّة *ensardânîa*.

(He) drank, or has drunk شَرِبَ *sharab*, fut. in *a*, governs accusative.

(He) ascended or has ascended طَلَعَ *talââ*, requires to be followed by preposition لَ.

(He) descended, or has descended 1st. نَزَلَ *hébé*; 2nd. نَزَلَ *enzél*, requires to be followed by لَ and مِنْ.

Now 1st. دَابَا *dâba*; 2nd. ذَرَكْتَ *dorok* or *drâk*.

Observations.

1st. Arabic verbs are always cited by their third person masc. preterite tense indicative mood i.e. Where we would cite a verb as the verb *to play*, *to know*, *to hear*, etc. etc., the Arabs would refer to them as the verb *he played*, *he knew*, *he heard*, etc. etc. etc.

2nd. Literally this verb is written سَمِعَ *samiâa*. To be able to conjugate a verb according to the rules of Literal or classical Arabic it is indispensable to know the vowel point borne by the second radical letter in the preterite and in the future as well. But in vulgar Arabic these rules are not observed. In Morocco the second radical letter of the preterite of the trilateral regular verbs *always* has the sound of *a* or *é* and

never that of *i*, *o*, or *û*; while the same letter in the future, takes, as a general rule, the same vowel as the preterite, and very rarely *o*, or *û*, and *never i*.

3rd. The imperative has always the same vowel as the corresponding person of the future. So much do the Moors wander from the classical rules that they frequently *socun* the second radical letter, i.e. they drop the vowel altogether which is *never* done in the literal Arabic. Thus they say عرفت *ar-fêt*, she knew. عرفوا *ar-fû*, they knew. نعرفوا *nârfû*, we will know. تعرفوا *tarfû*, you will know, instead of *aarafet*, *aarafû*, *naarfû*, *tadrifû*, etc. etc. as in the literal.

4th. The same irregularity is observable in Morocco, regarding the vowel borne by the *first* radical letter. This latter letter according to classical grammatical rules ought to take the *fathha* in the preterite and the *socun* in the future. Notwithstanding this, in vulgar conversation the contrary is very often the practice, e.g.: ترك *trék*, he abandoned, he left, يترك *iter-ku*, he will abandon (it). In these examples it will be observed that the preterite takes *socun* and the future *fathha*. The rules we have given respecting the division of the syllables. (No. 42 and following) in many cases outweigh the literal grammatical rules.

COMPOSITION 29.

Hast thou known my barber? (61).—I knew him (recognised him) this morning (Ex. 25).—He knew me in Arzila (Comp. 21).—Aisha (56) knew thee in Saffi (Comp. 21).—To-morrow I will know thee (or acquaint thee) if God will (Ex. 13).—Will the muleteer know me? (Comp. 14).—Aisha will know

you.—Thou wilt know it.—Whence did he know this news?—We have known it all in Saffi.—Did you know the lesson (Ex. 4) better than (Ex. 17) them.—I am tired (Ex. 14) because I have played much.—The fakihs were tired because they worked much.—I will play chess.—The student (Comp. 15) has worked little (Ex. 11).—We will work at night.—You will play at night.—Hear (thou) hast thou breakfasted?—I have breakfasted.—(On) what shall we breakfast?—We will breakfast on bread and butter.—The Ambassador (Ex. 21) heard my words (col. Comp. 25).—That Cristian woman has heard it.—I have heard it all.—Hast thou heard it?—I will hear thee.—This Christian woman will hear thee.—Hear ye.—I have eaten (165) little, but (Comp. 4) I have drunk well (143).—Thou hast drunk little.—They drank much.—They ascended to the roof (Ex. 22).—The muleteers (Comp. 14) went down (descended) to the stable (Ex. 19).—That bedouin (Comp. 23) will ascend the tower (Comp. 14).—This soldier has descended from the tower.—Will you ascend the tower?—Ascend, Mohamed (Comp. 7).—I will ascend now.—The muleteer has ascended now.

EXERCISE XXX.

- | | |
|---|---|
| <p>1. The mueddin (b) stopped speaking and descended from the tower (Comp. 14).</p> | <p>1. سكّيت (a) ليوذن وجبط من الصومعة</p> |
|---|---|

(a). Future is in *â* e.g. يسكّيت ieskît.

(b). Arabic word *mueddin*, is the man who calls to prayers from the top of in mosque tower.

- | | |
|--|---|
| <p>2. My aunt stopped speaking
(Ex. 29).</p> <p>3. Who spoke? (a)</p> <p>4. The "ulema" spoke, and
all listened to their
words.</p> <p>5. When (Ex. 20) wilt thou
speak with my (m.)
cousin?</p> <p>6. To-morrow I will speak
with him.</p> <p>7. Besilent (b) (thou). for
thou knowest nothing.</p> <p>8. Sit thou here and we will
talk a litle (Ex. 11).</p> <p>9. He sat (down) (c) in the
chair.</p> <p>10. They sat down on my
right.</p> <p>11. We will sit down at the
fountain.</p> | <p>2. سكنت خالتي</p> <p>3. اشكون هدر (a)</p> <p>4. هدروا العلما والناس كلها
سمعوا كلامهم</p> <p>5. متي (او فيوف) تهدر مع ولد
عمتي</p> <p>6. غدا نهدر معه</p> <p>7. اسكت (b) من اجل (او
لانك) ما كتعرف والو</p> <p>8. اجلس هنا ونهدروا واحد
الشوي</p> <p>9. جاس (c) في الشلية</p> <p>10. جالسوا على يميني</p> <p>11. نجلسوا عند (وا فدام) عين
الما</p> |
|--|---|

(a) Future in a e.g. يهدر ihdâr, (he) will speak.

(b) The 2nd. radical of the *imperative* takes the vowel *u* like the *future*, e.g. eskût. See note (a) page 188 and observations in Vocabulary preceding this Exercise page 186.

(c) Future is in *c* يجلس ij-léss, or iga-lés, he will sit down. Her after the

12. The Fakih (Ex. 17) was
seated (Comp. 24) at
the door of the mosque.

12. البقيد كان جالس في الباب
ذالجامع

13. With whom did your father
lie down. (a)

13. مع من رقد (a) أبوك

14. He lay down with my
brother.

14. رقد مع اخاي

15. At what hour did thy aunt
lie down? (b) (Ex. 29).

15. فاش من ساعة رقدت خالتك

16. She lay down at 10 o'clock.

16. رقدت في العشرة

17. Jacob went into (lit.
entered) the prison
(c) (Comp. 15).

17. دخل (c) يعقوب الحبس

18. Enter (thou) here, and
sit (thou down).

18. ادخل هنا واجلس

19. I entered the city and
bought two swords
(Comp. 24).

19. دخلت للمدينة وشريت
زوج ذلسكاكن

futures will not be noted except when this second radical letter takes a different vowel from the preterite.

(a) *Rkad* (root) he lay down *rak-dét*, she lay down. The vowel sound of the second radical letter in the root, is maintained in all the persons of the preterite, *except* the 3rd. pers. fem. of the sing. and the 3rd. pers. com. of the pl. in which persons the second radical letter is usually left without a vowel. See observations in Vocabulary preceding this Exercise page 186.

(b) See note a above.

(c) Future in *o* يدخل *id-khol* he will enter.

20. The Fakih (Comp. 29)
entered the mosque.

21. My uncle (Ex. 29) has
gone out to the country
(a).

22. We left the garden at 8
o'clock in the morning.

23. Go out (thou) from here
(Anglice "Get out").

24. The ambassador gained
much money.

25. How much money didst
thou gain?

26. I gained two thousand (60)
dollars.

27. If thou workest (b) thou
wilt gain much money.

28. That Englishman has
lost (43) three thousand
dollars.

29. I have lost nothing.

20. البغيا دخلوا الجامع

21. خالي خرج للبرا

22. خرجنا من الرياض في الثمنية
ذالصباح

23. اخرج من ثم

24. البشصور ربح بالزاي
ذالدرهم

25. اشحال ذالدرهم ربح

26. ربحت الفين دورو

27. اذا تخدم (b) تربح بالزاي
ذالدرهم

28. هذالك لانك ايز خسر ثلث
لايف دورو

29. انا ما خسرت والو

(a) Future in *ikh-ruj*.

(b) The *future* has frequently the meaning of our present tense; and it regularly takes the place of the infinitive in English.—Thus *we* say "he has gone to buy wheat." The Moors say he has gone *he will* buy wheat.

- | | |
|--|---|
| 30. Thou hast lost all the
money (capital). | 30. انت خسرت المال كله |
| 31. He searched for thee. | 31. فتنش عليك |
| 32. He found the basket. | 32. جبر القبة |
| 33. He searched for it and he
found it. | 33. فتنش عليه وجبره |
| 34. They searched for him by
sea and land and they
did not find him. | 34. فتنشوا عليه في البحر وفي
البر وما جبروه شي |
| 35. Search ye and ye will find. | 35. اقبشوا وتجبروا |

Pronunciation of the foregoing.

- | | |
|---|---|
| 1. <i>Sékét al-múdden ...</i> | 21. ... <i>kharej nel-barra.</i> |
| 3. ... <i>hadár</i> | 23. ... <i>men temm, or temma...</i> |
| 8. ... <i>héna ...</i> | 24. ... <i>erbahh ...</i> |
| 9. <i>Jéles or Gelés ...</i> | 27. <i>Ida tekhdem ...</i> |
| 10. ... <i>alá imînî.</i> | 28. ... <i>al-inglis</i> (often pro-
nounced also <i>Enjlizi</i> or
<i>Enjliz</i>) ... |
| 11. ... <i>aînd, (or koddam) aîn
al-má.</i> | 31. <i>Fetésh ...</i> |
| 13. ... <i>erkád ...</i> | 32. <i>Jebár ...</i> |
| 15. <i>Fash min sááa? ...</i> | 34. ... <i>fel bahhar wa fel-ber.</i> |
| 17. <i>Dakhal îakób ...</i> | |

Vocabulary.

- (He) lit. set fire to, شعل *sháál*, governs accusative.
Candle شمع *shemaa*.
(She) extinguished انطفت *entefat*.
Lamp فنديل *kandil*, pl. فناديل *kanadil*.

Fire, light 1st. sing. see 12 and 58, pl. نيران *nīran*; 2nd. sing. عافية *aafia*. (Lit. meaning, health, comfort).

Cigarette كُرو *garro*. (Corruption of Spanish word cigarro).

(He) seized, caught 1st. قبض *kébéd*; 2nd. شبر *shebbar*, governs the accusative.

By the ears من الأذنين *min al-âdnîn*.

Hood فب *kubb*, pl. فبوب *kebûb*.

By the arm من ذراعي *min daraaî*, (lit. from my arm). See note on No. 11 of Ex. 29.

Tied tethered ربط *erbet*, governs accusative with pronoun and ي or preposition ل and a noun in the accusative.

Column, pillar سارية *saria*, pl. سوارى *sûarî*.

The feet and the hands. (Generally used in the sing.) thus رجلاهم *rejlâm wa iedâm*.

With palmetto ropes 1st. باحبال *bel-hhebâl*; 2nd. باحبال *beahhbal*, sing. see Ex. 9.

Angered, irritated, enraged verb governs accusative, ففص *fâkâss*.

Talk, conversation, gossip هدرة *hâdrâ*.

Divided (he) shared قسم *kasém*, governs accusative of nouns and is followed by بين *baîn*, preposition amongst.

Division, part, share فسبة *kesma*, pl. اقسام *aksâm*. In on by parts على اقسام *ala aksâm*. In three parts ثلاثة اقسام *ala telata del-aksâm*.

(He) killed قتل *kétél*, governs accusative. pronoun of and preposition ب.

Dagger كتيبة *komîia* or *gûmia*, pl. in ات (62).

Bey (a dignitary) باي *baî*.

(He) governed حكم *hkekém*, governs the accusative of pronouns or nouns, and when used in the sense of to "judge"

is followed by the preposition على.

He judged thee	}	حكم عليك <i>hhekem alik.</i>
He ruled thee		
» » »		

With suavity, benevolence, kindness باللطافة *bel-letafa.*

Subjects, public (of a ruler) (of any place) رعية *raïia.*

Nation, state جنس *jens*, or *gins*, pl. جنوس *genoos.*

COMPOSITION 30.

Who has searched for me?—Fatma (98) has searched for thee.—I have lit the candle, and it has gone out (become extinguished).—Who has lit the lamp?—My mother lit it light (thou) the fire.—Each one (142) lit his cigarette.—We caught him by the ears.—The soldier (74) caught by the hood.—They seized me by the arm catch thou him.—I will catch him.—They tied us to a pillar.—We will tie their hands and feet.—Tether (thou) those horses (Ex. 7) to this tree (Comp. 8).—Those bedouins (Comp. 23) tied me with palmetto ropes.—That Tangerine (*m.*) (82), has irritated me much (102).—They enraged us with their conversation.—I will divide my wealth (Ex. 6) amongst the poor (Comp. 17).—Thou wilt divide the money in parts.—He divided it in two parts.—I divided the rice (Comp. 16) amongst the poor.—Hast thou divided the breakfast (Ex. 24) in three parts.—We will divide this apricot (Comp. 16).—He killed him with a sword (Comp. 24).—Thou killedest them with a dagger.—Kill thou this wild boar (Comp. 26).—The thieves (Comp. 15) killed his friend (Ex. 19).—The Bey of Tunis (Comp. 8) governs his subjects with kindness.—My mother ruled her house well who will rule this nation?—Nobody will govern it.—He judged

my friend, (or he adjudged upon my friend).—Who will judge him? (a who will ty him).—Thou wilt judge him.

§ 2. CONJUGATION OF THE QUADRILITERAL
PRIMITIVE REGULAR VERB.

153. The quadriliteral verb (146 and 150) is conjugated like عمل (152) that is to say it has the same *prefixed* and *suffixed* auxiliary letters as the regular primitive trilateral verb with this difference only, that in the imperative it does not take the *!* before the radical letters.

NOTE. There are however some *trilateral* verbs which have four letters in the 3rd. pers. masc. sing. of the preterite tense, and nevertheless are not quadriliteral. To be genuinely quadriliteral the verb must be *primitive* and have four sound letters in the root.

Quadriliteral regular primitive verb ترجم *terjem*
he interpreted

PRETERITE.

Singular.

1st. pers. com. ترجمت *térjémt* I interpreted or have interpreted.

2nd. pers. com. ترجمت *terjémti* Thou interpretedst, or hast interpreted.

3rd. pers. masc. ترجم *terjem* He interpreted or has interpreted (a).

3rd. pers. fem. ترجمت *terjemet* She interpreted or has interpreted.

(a) In classical Arabic the third radical letter takes in the preterite the *fathha*, and in the future and imperative the *kesra*. But vulgarly, the vowel sound of the preterite, which is always *a* or *e* is retained in the future and imperative.

Plural.

1st. pers. com. ترجمنا *terjémna* We interpreted or have interpreted.

2nd. pers. com. ترجمتوا *terjémât* You interpreted or have interpreted.

3rd. pers. com. ترجموا *terjémâ* They interpreted or have interpreted.

FUTURE.

Singular.

1st. pers. com. نترجم *n-terjém* I shall or will interpret (a).

2nd. pers. com. تترجم *t-terjém* Thou shalt or wilt interpret.

3rd. pers. masc. يترجم *i-terjém* He shall or will interpret.

3rd. pers. fem. تترجم *t-terjém* She shall or will interpret.

Plural.

1st. pers. com. نترجموا *n-terjemâ* We shall or will interpret.

2nd. pers. com. تترجموا *t-terjemâ* You shall or will interpret.

3rd. pers. com. يترجموا *i-terjemâ* They shall or will interpret.

(a) The prefixed of the future ought literally to take a *damma*, thus: ^ونترجم. But vulgarly they take no vowel whatever except perhaps, in the 1st. and 2nd. person, a kind of *e*, almost inaudible, thus: *Enterjem, teterjem, enterjemâ* etc. etc.

IMPERATIVE.

Singular.

2nd. pers. com. Interpret (thou) (أنت) *térjém (anta)*.

Plural.

2nd. pers. com. Interpret (ye) (أنتم) *térjémâ (antûm)*.

(Quadriliteral verbs are little used in the vulgar tongue.

EXERCISE XXXI.

- | | |
|---|--|
| 1. The interpreter did not interpretet well, (has not interpreted). | 1. المترجمان ما نرجم شي مستقيم (a) |
| 2. I have interpreted his words from Arabic to Spanish. | 2. أنا ترجمت كلامه من العربية للصبانيولة |
| 3. They interpreted from Spanish to Arabic. | 3. هم يتترجموا من الصبانيولة للعربية |
| 4. Who caulked thy ship (69). | 4. اشكون فلبط المركب متاعت |
| 5. Thy cousin (m.) caulked it. | 5. ولد عمك فلبطه |
| 6. If thou wishest I will caulk (89) thy small-boat. | 6. إذا تحبب أنا نفلط البليكة ذياالك |

(a) Corruption of the classical word *مستقيم*.

- | | |
|---|----------------------------------|
| 7. We have caulked our barge (Ex. 11) . | 7. فلعلطنا الفارب ذيلنا |
| 8. Have you caulked Abder-hman's barge (Ex. 11). | 8. فلعلطوا فارب عبد الرحمان |
| 9. We will caulk it to-morrow (Comp. 29) if God will. | 9. نفلعلطوا غده إن شا الله |
| 10. Thy son scratched me. | 10. خربشني ولدك |
| 11. The lads scratched him in the market. | 11. العيال خربشوه في السوق |
| 12. Thy daughter scratched my face. | 12. بتك خربشت لي وجهي |
| 13. The Doctor opened (lit. to me) me the boil. | 13. الطيب طرطف لي الدمال |
| 14. They burst with laughing. | 14. طرطفوا بالضحك |
| 15. Who tinned this saucepan? | 15. اشكون فزدر هذا الطنجير |
| 16. The tinsmith tinned it. | 16. فزدره الفزدار |
| 17. I have tinned thy candlestick. | 17. فزدرت الحسكة ذيلالك |
| 18. The tinsmith will tin my lantern. | 18. الفزدار يفزدر فناري |
| 19. Tin (thou) this saucepan. | 19. فزدر (انت) دغيتة هذا الطنجير |
| 20. He disturbed the water. | 20. خروط الماء |
| 21. They disturbed the water of the tank (Comp. 27). | 21. خروطوا ماء الصهريج |

22. You will disturb the river.

22. خروطتوا الواد

23. Thy cousin rejoiced at my coming.

23. ولد عمّتك فرح بالوصول ذيا لي

24. My aunt (Ex. 29) rejoiced at thy coming.

24. خالتي فرحت بالمجيّة
ذيا لك

25. The good people (lit. men) have rejoiced at the good of the poor (Comp. 16) (meaning were happy at something good for the poor).

25. الناس الملاح فرحوا بالخير
ذال دراويش

26. When my master (Teacher) comes (143) (Comp. 12).
I will rejoice much.

26. حين يجي معلمي نبحرح
بالتراب

27. When my brother comes my mother will rejoice much.

27. حين يجي اخوي تبرح اتمي

28. That rogue robbed me of four goats.

28. ذاك احرامي سرق لي اربعة
ذال بعز

29. They robbed the Kadi of all his money.

29. سرفوا للقاضي دراهمه كلها

30. The thieves (Comp. 15) will rob thee of the mares.

30. السرّاف يسرفوا لك العودات

Pronunciation of the foregoing.

- | | |
|---|---|
| 1. <i>Et-turjuman ma tərjēm</i> | 16. ... <i>al-kazdār</i> |
| <i>shī mesakkam.</i> | 17. ... <i>al-hhēska</i> ... |
| 2. ... <i>lesbaniāla.</i> | 19. ... <i>daghīa</i> ... |
| 4. ... <i>kalfēt</i> ... | 20. <i>Kharwet</i> ... |
| 6. <i>Ida tehhēbb</i> ... | 22. ... <i>al-wād.</i> |
| 10. <i>Kharbēshnī</i> ... | 23. ... <i>farahh bel-wāsūl</i> ... |
| 11. <i>Al-aīdāl</i> ... | 24. ... <i>mējīa</i> ... |
| 12. ... <i>ūjhī.</i> | 25. <i>En-nas al melāhh</i> ... |
| 13. ... <i>tartak</i> ... <i>ed-demmal.</i> | 26. <i>Hheīn</i> or <i>hhīn</i> ... |
| 14. ... <i>bed-dahhk</i> or <i>dehhak.</i> | 28. ... <i>hhardmī sarāk</i> ... <i>madz.</i> |
| 15. ... <i>kāzdar</i> ... <i>tanjīr.</i> | |

Vocabulary.

(He) bespattered برشط *barshet*, governs an accusative and is followed by preposition ب e.g.: برشط بالغيص *barshet bel-ghāīs*, he bespattered with mud.

(He) pinched فرص *karfēs*, governs accusative, also فرص *kārēs*.

(He) tiled (covered with tiles) فرمد *karméd*, governs acc.

(He) saddled (with a back saddle) بردع *bérdá*, governs acc.

(He) neighed نضح *nahhnāhh*.

(He) brayed حرنط *harnét*; نهف *nehāk*.

Asses, donkeys حمير *hhamīr*, (sing. see 26).

(He) mewed معف *mawak*, or *māwāg*.

Cats 1st. فطوط *kotot*; and 2nd. فطاط *kétāt*, and 3rd. مشاش *meshash*, (sing see Comp. 8).

(He) croaked طنطق *taktāk*, (used of storks).

Stork بلارج *belarej*, pl. in ات (62).

(It) sprouted سنبل *sanbel* اسبل *asbel*. Quadrilateral form little used).

Wheat, (see Ex. 9).

Indian corn 1st. تركييا *turkiya*; 2nd. بـشـنـة *besbna* pl. بشاني *beshanî*.

(He) bleated بـعـع *bâbaa*.

Ewe 1st. نـعـجة *nâjjâ*; pl. in ات (62) and also نـعـاج *nââj*; 2nd. غنمة *ghanma*, pl. in ات (62) col. غنم *ghâném*.

COMPOSITION 31.

Thou hast bespattered him with mud.—We have bespattered you with water.—Thy aunt (Ex. 29) bespattered me with oil (68).—He pinched me.—I will pinch thee.—You will pinch us.—He tiled thy house.—They have tiled the large mosque.—He saddled the donkey.—Did you saddle the mule.—I have saddled the mule (Ex. 7).—Saddle (thou) that donkey.—My horse neighed (26).—Have thy horses (Ex. 7) neighed.—Has thy donkey brayed.—The muleteer's (Comp. 14) donkeys brayed.—Thy cat has mewed.—My cats mewed.—The stork croaked.—The storks croaked.—The wheat (stalks) sprouted.—The barley sprouted (Ex. 21).—The indian corn sprouted.—The barley will sprout. Thy ewe bleated, my sheep bleated.

CHAPTER III.

IRREGULAR VERBS.

154. The irregular verbs are divided into *seven* kinds, namely the mute. *Assimilated, concave, defective, hamzated and double imperfect.*

§ 1. MUTE VERBS.

155. Verbs are styled mute when their last letter and the letter preceding it are the same, in which case the penultimate letter is suppressed, and a *shidda* is placed over the final letter; e.g.: *حبّ* *hhabb* he loved, for *حبّحبّ*; *شكّ* *shakk* he doubted for *شكّشكّ*.

The *preterite* is formed by inserting a *ي* between the last radical letter and the suffixes *excepting* in the 3rd. persons sing. and pl. (a).

The *future* and *imperative*. The *future* is formed by the same auxiliary letters as are used in the trilateral verb (151) (b).

The *imperative* does not take the initial *!*.

(a) The vowel sound taken by the first radical letter is always *a* or *e* and is maintained through all persons of the preterite.

(b) The vowel sound taken by the first radical letter of the 3rd. pers. masc. future may be *a*, *e*, or *u*, and it is maintained in the other persons, and in the imperative. The prefixes of the fut. *vulg.* have no vowel. Notwithstanding its being against the rules of grammar, the initial consonants are often *socum* in the vulgar, when they do not form a syllable with the letter following letter. Even in the vulgar, however one may detect the sound of an *e* rapidly articulated.

If the consonant articulated be *ا ر م ن س ص ش* or *ش* this almost inaudible *e* is pronounced *before* those letters, and so in the transliteration, the *e* has frequently been placed first. For example: *er-fed*, and *er-faa*, he raised (Ex. 29 emtâi, mine No. 133 *en-dari*: to my house No. 134: *es-fina* and *esh-kafship* Comp. 13 *eshania*, No. 56, etc. etc. etc.

Conjugation of the mute verb حَبَّ hhabb
he loved (he desired he liked).

PRETERITE.

Singular.

1st.	pers.	com.	حَبَّيت	hhabbit	I loved or have loved.
2nd.	pers.	com.	حَبَّيْتِ	hhabbiti	Thou lovedst or hast loved.
3rd.	pers.	masc.	حَبَّ	hhabb	He loved or has loved (a).
3rd.	pers.	fem.	حَبَّتْ	hhabbet	She loved or has loved.

Plural.

1st.	pers.	com.	حَبَبْنَا	hhabbina	We loved or have loved.
2nd.	pers.	com.	حَبَبْتُمَا	hhabbita	You loved or have loved.
3rd.	pers.	com.	حَبَبُوا	hhabbu	They loved or have loved.

FUTURE.

Singular.

1st.	pers.	com.	نَحْبُ	enhhebb	I shall or will love (b).
2nd.	pers.	com.	تَحْبُ	tehhebb	Thou shalt or wilt love.
3rd.	pers.	masc.	يَحْبُ	ihhebb	He shall or will love (b).
3rd.	pers.	fem.	تَحْبُ	tehhebb	She shall or will love.

(a) See note a page 202.

(b) See note b page 202.

Plural.

- 1st. pers. com. نَحْبُوا *enhebbû* We shall or will love.
 2nd. pers. com. تَحْبُوا *tehebbû* You shall or will love.
 3rd. pers. com. يَحْبُوا *ihhebbû* They shall or will love.

IMPERATIVE.

Singular.

- 2nd. pers. com. حَبِّ (نَت) *hhebb (anta)* love (thou).

Plural.

- 2nd. pers. com. حَبُّوا (أَنْتُمْ) *hhebbû (antum)* love ye.

EXERCISE XXXII.

- | | |
|--|--|
| 1. He loved me a little. | 1. هو حَبَّنِي شَوِي |
| 2. She loved thee much. | 2. هِيَ حَبَّتْكَ بِالتَّرَائِ |
| 3. I will love you from today
henceforward. | 3. أَنَا نَحْبُكُمْ مِنْ هَذَا لِهَذَا |
| 4. Since he saw us he loved
us. | 4. مَا لِي (أَوْ مِنْ أَلِي) (أَوْ مِنْ
وَفَتْ أَلِي) شَافَنَا حَبَّنَا |
| 5. Love (thou) me much. | 5. حَبَّنِي أَنْتَ بِالتَّرَائِ |
| 6. The guardian of the quar-
ter did not wish to
rob. (a) | 6. مَفْدَمُ الْخَوْمَةِ مَا حَبَّ (أَوْ
بَغَى) شَيْ يَسْرِفُ |
| 7. The general desired to
write to the shereef of
wazan. (a) | 7. الْخَائِذَارُ حَبَّ (أَوْ بَغَى)
يَكْتُبُ لِلشَّرِيفِ ذُو زَانَ |

(a) Observe how the English infinitive is expressed by the Arabic future. See note b to Exercise XXX page 191.

8. The general will want to (a) embark on this steamer. 8. ائٹالینار یحب (او یبغی) یرکب فی هذا البایور
9. After he entered (Ex. 30) he shut the door. 9. بعد ما دخل شدّ (b) الباب
10. When wilt thou shut the door, shut it soon. 10. فیوف (او متی) تشدّ الباب شدّها دغیة
11. Shut (thou) the door with the key (72) (*Anglici* lock the door) before they come. 11. شدّ الباب بالمفتاح قبل ما یجیوا
12. He opened (c) the door and entered the house. 12. حلّ (او فتح) (d) الباب ودخل للدار
13. I opened the door, and I saw an italian (m.) in the street (Ex. 7). 13. حلّیت (او فتحت) الباب وشیت واحد الطالیان فی الزنقة
14. Open (thou) the door before they come. 14. حلّ (او افتح) الباب قبل ما یجیوا
15. After the girl (Comp. 7) shut the door she opened the window (10). 15. بعد ما العیلة شدّت الباب حلّت (او فتحت) الطافّة

a) See note a this Exercise No. 6.

(b) Future is in *ū*. یشدّ *ishādd*, he will shut. See note b No. 155.

(c) Future is in *ū*. یحلّ *ihhāll*, he will open.

(d) فتح is a regular, triliteral verb.

16. To-day I needed the wheat.

17. I will need a manservant (Ex. 7).

18. I require (need) a master (or tradesman).

19. I need a cup.

20. We need the money (Ex. 13).

21. Do you need any cup?

22. We need a cup, a bottle (Comp. 9) of wine, and pound (60) of bread (Ex. 5).

23. A dog has bitten me.

24. That dog will bite thee.

25. A bee stung (ar. *bit*) me.

26. The bees will sting you.

27. A flea has bitten me.

28. The fleas (col.) have bitten us very much during (ar. *in*), this night.

16. اليوم خصني (a) الزرع

17. يخصصني واحد المتعلم

18. كيف يخصصني (b) واحد المعلم

19. كيف يخصصني (او يخصصني)

20. كيف يخصصونا الدراهم

21. يخصصكم شيء كأس

22. يخصصنا واحد الكأس وواحد

الرضومة فالشراب وواحد
الربط فالخبز

23. عصىني (c) واحد الكلب

(او الجرو)

24. يعصك هذا من الكلب

25. عصىني واحد النحلة

26. يعصوكم النحل

27. عصىني واحد البرغوث

28. البرغوث عصىنا بالزاي في

هذي الليلة

(a) Future is in *e*. يخصص ikh'ess, he will need. See note b No. 155.

(b) The present tense is formed by placing a *س* or a *ت* to the future.

(c) Future is in *a*. يعص iaadd. See note b No. 155.

29. He forgave me the hire
(Ex. 20).

29. سمح لي في الكرا

30. Forgive me! (Excuse me!)

30. اسبح لي

31. I have forgiven thee.

31. سمحت لك

Pronunciation of the foregoing.

- | | |
|--|---|
| 3. ... <i>mîn hend en-koddam.</i> | 16. ... <i>khas-nî ...</i> |
| 4. <i>Melli ... (or mîn wakt li)...</i> | 23. <i>Add-nî ...</i> |
| 6. <i>Mokaddem al-hhâûmâ ...</i>
(or <i>béghâ</i>) ... | 25. ... <i>nâhhla ...</i> |
| 7. <i>Al-khalînar ... wazan.</i> | 26. ... <i>nâhhl or nahhal.</i> |
| 9. <i>Bad ma ... shadd ...</i> | 27. ... <i>bârghtëa.</i> |
| 11. ... <i>kébél ma îjîû.</i> | 28. <i>Barghôt ... fe had al-</i>
<i>lîlâ.</i> |
| 12. <i>Ihâll (or fetâhh) ...</i> | 29. <i>Semahh ...</i> |
| 13. ... <i>tâlîan ...</i> | |

Vocabulary.

He doubted, suspected شَكَّ *shékk*, future in *e*, governs accusative, and *في* with a noun or pronoun.

! (It) pained, hurt, grieved ضَرَّ *darr*, fut. in *o*, governs acc.

(He) pinched, nipped شَكَّ *chakk*, future in *u*; governs accusative pronoun, or, and preposition *ب* with or noun.

Pin خَلَالَة *khalala*, and خَلَال *khalal*, pl. in اَب (62) and خَلَالِيل *khaláil*.

Lance (noun) مَزْرَاق *mezrag*, pl. مَزْرَاقِ *mezarég*.

He smelt, sniffed شَمَّ *shámm*, fut. in *u*, governs accusative.

Rose (noun) وَرْدَة *âarda*, pl. in اَب (62) col. وَرْد *ward*.

(He) sprinkled, (he) watered, رَشَّ *rashsh*, future in *u*, governs accusative.

This afternoon في حد العشيّة *fi had al-ashia*.

Pinks, (carnations) col. فرنجل *koronfel*, pl. in ات (62) sing.

Ex. 8.

With orange (or lemon) flower water بما زهر *béma zahar*.

With rosewater بما ورد *bema ward*.

He restored, gave back رَدّ *radd*, future in u, requires ل preposition and accusative of nouns.

Money, capital, means, wealth, treasure مال *mál* pl. اموال *mûal*.

COMPOSITION 32.

The general doubted my word (Comp. 25).—I have suspected thee.—My aunt (Ex. 29) has suspected you.—He will always suspect thee (Ex. 25).—Hast thou doubted me.—They suspected us.—That italian (Ex. 32) injured me very much.—The barber (61) will do you no harm (142).—You pitied me.—They pitied us.—I have not hurt anybody (142).—You injured me in money (Anglici, you hurt me financially).—He pricked me with a needle (5).—He pricked thee with a pin.—They stabbed us with a lance.—He will stab thee with a knife (Comp. 10).—He will stab you with a lance.—Hast thou smell anything?—I have not smelt anything.—He will smell this rose.—Smell (thou) this rose. —Smell ye this pink (Ex. 8).—Hast thou watered the roses?—I watered them this morning (Ex. 25).—Have they watered the pinks?—The manservant (Ex. 7) will water them this afternoon.—The fakih (Ex. 17) sprinkled us with orange flower water.—I will sprinkle thee with rosewater.—He gave me back the money.—The Sultan will restore thy wealth if God will (Ex. 13).

§ 2. ASSIMILATED VERBS.

156. Assimilated verbs are those whose first radical letter is a و or a ي. They are conjugated like the regular trilateral (152). The imperative however, either does not take an initial ا, or, if it takes it the ا, is not pronounced.

These verbs although styled irregular by grammarians do not present any irregularity in the vulgar Arabic of Morocco, as will be seen in the followed conjugation.

Conjugation of the assimilated verb وصل ūsal, he arrived.

PRETERITE.

I have arrived, I arrived, etc. etc. etc.

Singular.	Plural.
1st. pers. com. وصلت ūsalt.	1st. pers. com. وصلنا ūsalna.
2nd. pers. com. وصلت ūsalti.	2nd. pers. com. وصلتوا ūsaltū.
3rd. pers. masc. وصل ūsal (a)	3rd. pers. com. وصلوا ūeslū.
3rd. pers. fem. وصلت ūes-let.	

FUTURE.

I shall, or will, arrive, etc. etc. etc.

Singular.	Plural.
1st. pers. com. نوصل nūsal.	1st. pers. com. نوصلوا nūeslū.
2nd. pers. com. توصل tūsal.	2nd. pers. com. توصلوا tūeslū.
3rd. pers. masc. يوصل iūsal. (b)	3rd. pers. com. يوصلوا iūeslū.
3rd. pers. fem. توصل tūsal.	

(a) In the *preterite* the vowel of the second radical letter is *a* or *e* except in the third pers. fem. of the singular, and of the third pers. plural, in both of which the second radical is *socum*. In the future and imperative the second radical takes in the singular the same vowel as in the preterite, and in the pl. it takes none.

(b) The irregularity which these verbs show in classical or literary Arabic

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. أوصل or وصل ûsal.	2nd. pers. com. أوصلوا or وصلوا ûeslû.

EXERCISE XXXIII.

- | | |
|--|--|
| <p>1. When (Ex. 20) will you arrive at Tangier? (Comp. 3).</p> <p>2. To-morrow if God will, we will arrive at Tangier at 5 o'clock in the afternoon (Comp. 32).</p> <p>3. When did you arrive at the fundak.</p> <p>4. We arrived at sunset. (a)</p> <p>5. My mother bore two sons and three daughters. (b).</p> | <p>1. فيوفى توصلوا لطنجة</p> <p>2. غدا إن شا الله نوصلوا لطنجة في الخامسة ذالعشية</p> <p>3. فيوفى وصلوا للفندك</p> <p>4. وصلنا في المغرب</p> <p>5. أمي ولدت زوج ذلاولاد وثلاثة ذالبنات</p> |
|--|--|

consists in this than when their second radical letter takes a *kesra* in the future, they drop the first radical letter in that tense, and in the imperative, thus: **وَصَلَ** he arrived; **يُصِلُ** he will arrive; **صِلْ** arrive (thou); **وَعَدَ** he promised; **يَعِدُ** he will promise; **عِدْ** promise (thou).

(a) **مغرب** *magreb* is a noun of place, and signifies literally the place where the sun sets or the west. One of the Moslem calls to prayer is thus named, as is also the set of prayers repeated at that hour, i.e. sunset.

(b) Future in *e*, fem. **تولد** *tûl'd*. She will give birth to.

- | | |
|---|--|
| <p>6. My aunt (Ex. 29) has given birth twice (60).</p> <p>7. This woman has never given birth. (a)</p> <p>8. My cows (Ex. 24) have often given birth.</p> <p>9. Thy mother is pregnant, and later on will give birth.</p> <p>10. This Mooress has marked her hands with indigo.</p> <p>11. Those Mooresses have marked their faces with indigo.</p> <p>12. I do not wish (Comp. 25) thee to mark thy face with indigo. (c)</p> <p>13. I wish you to mark your hands with (c) indigo. (d)</p> <p>14. The wheat became dry. (e)</p> | <p>6. خالتي ولدت مرتين</p> <p>7. هذي لامرأة عمرها ما ولدت</p> <p>8. البقر ذبالي ولدوا بالتراب ذاليرات</p> <p>9. أمتك حبلى (أو حاملة) وساعة (أو فيسع) (b) تولد</p> <p>10. هذي البساية وشمت يدها بالنيلة</p> <p>11. هنوك النساء وشموا وجوههم بالنيلة</p> <p>12. ما كننه-حبب شي توشم وجهك بالنيلة</p> <p>13. كن-حبب توشموا يذككم بالنيلة</p> <p>14. يبس الزرع</p> |
|---|--|

(a) See No. 213 and *never* No. 228.

(b) *Sāda*, means strictly *hour*, and *فيسع* *fisād* is a contraction of *في الساعة* *fī as-sāda*. In the hour.

(c) Remember that our infinitive is expressed in Arabic by the future.

(d) See note c of Exercise 29, page 183.

(e) Future in *e*, *يبس* *ibbes*, *will dry* (*will become dry*).

- | | |
|---|---|
| 15. The peas and beans be-
-came dried (Comp. 23). | 15. يبسوا الحمص والبقول |
| 16. The barley will become
dry to day. | 16. اليوم يبس الشعير |
| 17. To day the haricot-beans
will become dry. | 17. اليوم تبس (a) اللوبية |
| 18. This afternoon (Comp. 32)
the rice will become
dry. | 18. في هذي العشية يبس
الرز |
| 19. This river (Ex. 31) will be
dry a month hence. | 19. هذا الواد يبس من دابا
واحد الشهر |
| 20. How much (Comp. 9) did
the salt butter weigh? (b) | 20. اشحال وزن السمن |
| 21. It weighed twenty pounds. | 21. وزن عشرين رطل |
| 22. It weighed two pounds
and two ounces (60). | 22. وزن رطلين ووفيتين |
| 23. The wool (58) weighed
twenty quintals. | 23. وزنت الصوف عشرين
فنطار |
| 24. This wax (58) will weigh
two quintals. | 24. هذي الشمع تورن فنطارين |
| 25. We will weigh the meat
(58) in this balance. (c) | 25. نوزنوا اللحم في هذا الميزان |

(a) Third pers. fem. of sing.

(b) Future in c, يوزن iûzûn, will weigh.

(c) The noun expressing instrument, or means takes one of the following

- | | |
|---|--|
| 26. Weigh (thou) it wherever
thou wishest. | 26. اوزند انت وايين نحب |
| 27. The sheep (Comp. 24)
weighed little. | 27. الكباش وزنوا شوي |
| 28. This cannon (Ex. 11)
weighs much. (a) | 28. هذا المدفع كيوزن بالزاي |
| 29. The gold weighs more
(99) than (the) silver
(Ex. 22). | 29. الذهب كيوزن اكتر من
الفضة |
| 30. My sheep (Comp. 24)
weighs more than thine. | 30. اكوبي ذياي كيوزن اكتر
من اكوبي ذياك |

Pronunciation of the foregoing.

- | | |
|--|---|
| 4. ... <i>fel-maghreb.</i> | ben-nîla. |
| 5. ... <i>weldt</i> ... | 11. ... <i>ûjhâm</i> ... |
| 7. ... <i>aôm-ra</i> , or <i>aomer-ha</i> ... | 12. ... <i>tûshem ûjhak</i> ... |
| 8. ... <i>bezzaf dal-marrat.</i> | 13. ... <i>tûeshmâ îedkâm</i> ... |
| 9. ... <i>hhobla</i> ... (or <i>hhamela</i>).
<i>sâââ</i> (or <i>fisâa</i> ... | 14. <i>Ibês</i> ...
17. ... <i>al-lûbîa.</i> |
| 10. ... <i>ûeshmêt îedâ</i> (sing.) | 19. ... <i>min daba</i> or <i>deba</i> |
- formations مِيزَان, مِيزَان, مِيزَان, thus: ميزان *mîzan*, balance, instrument for weighing from وزن *ûzen*, he weighed; مِشَار *minshar*, a saw; (instrument for sawing from نَشَرَ *nshar*, he sawed; مِبرَد *mebrad*, file; instrument for filing from بَرَد *bared*, he filed; مِطْرُقَة *met-raka*, vulgarly *metirka*, hammer from طَرَف *tarek*, he struck; (this word is not in common use) or طَرَق *tarrak*, second derivative form. (169) he hammered.

(a) See note b to No. 18 of Exercise 32, page 206.

<i>wahhed esh-shahr.</i>	25. ... <i>mîzân.</i>
20. ... <i>ûzén ...</i>	26. ... <i>fâin tekhebb.</i>

Vocabulary.

(It) occurred. (It) happened. (It) befell وقع *ûkââ*, future in *a*, is followed by preposition ل.

This (thing) هذا الشيء *had eshî.*

Suddenly, on a sudden على غفلة *ala ghafla.*

In during last year في العام الاول *fel-ûâm al-ûâel*, or في العام البايت *fel-aam al-fâit.*

In the coming year, next year, or following year 1st. في (او الباجي) العام الدجاي *fel-aam al-jâi*, (or *al-mâji*; 2nd. في العام القابل *fel-aam al-kâbel.*

Thus in this manner 1st. هكذا *hakda*; 2nd. هايدا *haïda.*

(He) halted, stopped, tarried, stood, (was) detained وقف *ûkaf*, future in *a*, (fut. lit. *i*, *kesra*).

Friend (fem.) صاحبة *sahheba*, takes suffixes thus صاحبتني *sahhebtî*, my friend, etc. etc.

(He) inherited ورت *ûrét*, future in *e*, (fut. lit. *i*, *kesra*), governs accusative noun, and takes prepositions في or من.

(He) shipped, (loaded on board a ship) وسف *ûsak*, future in *a*, (fut. lit. *i*), governs accusative noun.

Shipped, *adj.* or past participle موصوف *mûsûk.*

COMPOSITION 33.

What has happened?—Nothing has happened (142).—What has befallen thee.—Nothing has befallen me.—Has aught be-

-fallen him? (141).—Nothing has befallen him.—How (Ex. 1) did this happen?—This happened suddenly.—When (Ex. 20) did the general's death occur? (Ex. 32).—It occurred last year.—It occurred last month.—Next year, if God will (Ex. 13) it will not happen thus.—How did this occur?—It occurred in this manner.—Next month it will not happen thus.—Where (Comp. 3) was your uncle detained (Ex. 29).—He was detained in Ceuta (Ex. 21).—They were detained in the middle (118) of the road (22).—I tarried in the garden (Ex. 7) of the barber (61).—He stopped at the door of thy friend feminine.—He inherited a thousand dollars from his father.—These lads (Ex. 31) inherited (Comp. 32) the wealth of their father.—That (person) will inherited the wealth of his father.—I inherited the sixth part (118) of the money.—Thou inheritedst the third part (118) of the money.—He inherited four (Ex. 24) gold rings.—Yesterday (Ex. 20) he shipped all the wheat (Ex. 9).—This afternoon (Comp. 32) he will ship all (143) the wool (58).—To day (Ex. 12) we will ship the chick peas (Comp. 23) of the merchant (Ex. 8) Joseph (97).—The ship (69) is loaded.—Our ship was (Comp. 6) loaded in Casablanca (Ex. 9).

§ 3. CONCAVE VERBS.

157. The concave primitive verbs are those whose second radical letter is a و or a ي. These two letters are in the root (i.e. the third person masc. of the preterite) always changed into ا. For example قول and يبت, are for the sake of euphony written قال *kal*, (he) said: and بات *bāt*, he passed the night.

The concave verbs are divided into three classes.

General observations.

1st. All the concave verbs retain the **ل** in the 3rd. persons of the preterite, and drop it in the remaining persons of that tense, and in the 2nd. pers. sing. of the imperative.

2nd. The initial **ل** of the imperative always disappears.

1st. class.

The **ل** of the preterite in concave verbs of this class is changed into **و** in the future, and in the 2nd. pers. pl. of the imperative.

In all the persons which drop the **ل** (see above observation 1st.), the first radical letter takes a *damma*. In those of the

2nd. class.

The **ل** of the preterite is changed into **ي** in the future and in the second pers. pl. of the imperative. In all the persons in which the **ل**, disappears the first radical letter takes a *kesra*. In the concave verbs of the

3rd. class.

The **ل** of the preterite is retained in the future, and in the 2nd. person pl. of the imperative.

All the foregoing rules are clearly shown in the following conjugations.

158. *Conjugation of the concave verb of the 1st. class*

كان kan (he) was, (he) existed ...

PRETERITE.

Singular.	Plural.
1 st . pers. com. كُنْتُ kûnt I was. (a)	1 st . pers. com. كُنَّا kûnna
2 nd . pers. com. كُنْتَ kûnti Thou wast.	2 nd . pers. com. كُنْتُمْ kûntû
3 rd . pers. masc. كَانَ kan (He) was.	3 rd . pers. com. كَانُوا kânû
3 rd . pers. fem. كَانَتْ kanét (She) was.	

FUTURE.

Singular.	Plural.
1 st . pers. com. نَكُونُ énkûn I shall or will be.	1 st . pers. com. نَكُونُوا enkûnû We shall or will be.
2 nd . pers. com. تَكُونُ tékûn Thou shalt or wilt be.	2 nd . pers. com. تَكُونُوا tékûnû You shall or will be.
3 rd . pers. masc. يَكُونُ îkûn (He) shall or will be.	3 rd . pers. com. يَكُونُوا îkûnû They shall or will be.
3 rd . pers. fem. تَكُونُ tékûn (She) shall or will be.	

(a) The damma has usually the sound of â, but is pronounced o when a ح, or ف, ع, or ح is one of the root letters.

IMPERATIVE.

Singular.		Plural.
2nd. pers. com. كُن kûn Be		2nd. pers. com. كُونُوا kûnâ
(thou).		Be (you).

159. *Conjugation of the concave verb of the 2nd. class*

جَاب jáb (a) (he) brought.

PRETERITE.

Singular.		Plural.
1st. pers. com. جِئْتُ jibt		1st. pers. com. جِئْنَا jibna
I brought. (b)		We brought.
2nd. pers. com. جِئْتِ jibti		2nd. pers. com. جِئْتُمْ jibtû
Thou broughtest.		You brought.
3rd. pers. masc. جَاب jab		3rd. pers. com. جَاءُوا jabû
(He) brought.		They brought.
3rd. pers. fem. جَاءَتْ jabet		
(She) brought.		

FUTURE.

Singular.		Plural.
1st. pers. com. نَجِيبُ enjib.		1st. pers. com. نَجِيبُوا enjibû
I shall, or will bring. (c)		

(a) This is composed of the verb جَاءَ, and of the preposition بِ, with, i.e. *he came with*, or otherwise *he brought*.

(b) The *kerâ* as a rule is sounded like *i*, but when in the root there is a ح, ع or ف it is pronounced like *e*.

(c) Bear in mind what was said about the prefixes in note b to No. 155.

2nd. pers. com. تَجِيبُ <i>téjib</i>	2nd. pers. com. تَجِيبُوا <i>tejibû</i>
Thou shalt or wilt bring.	
3rd. pers. masc. يَجِيبُ <i>ijib</i>	3rd. pers. com. يَجِيبُوا <i>ijibû</i>
(He) shall or will bring.	
3rd. pers. fem. تَجِيبُ <i>tejib</i>	
(She) shall or will bring.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. جِبْ <i>jib</i>	2nd. pers. com. جِيبُوا <i>jibû</i>
Bring (thou).	Bring (you).

160. Conjugation of the concave verb of the 3rd. class

خَفِيَ *khaf*, he feared.

PRETERITE.

Singular.	Plural.
1st. pers. com. خَفَيْتُ <i>khafit</i>	1st. pers. com. خَفَيْنَا <i>khafna</i>
or <i>khafit</i> (a) I feared.	or <i>khofna</i> We feared (a).
2nd. pers. com. خَفَيْتَ <i>khafiti</i>	2nd. pers. com. خَفَيْتُمْ <i>khafitû</i>
or <i>khofiti</i> Thou fearedst.	or <i>khofitû</i> You feared.
3rd. pers. masc. خَفِيَ <i>khaf</i>	3rd. pers. com. خَفَوْا <i>khafû</i>
(He) feared.	They feared.
3rd. pers. fem. خَفَتْ <i>khafet</i>	
(She) feared.	

(a) Classically it ought to be *khift*, *khifna* etc. etc.

FUTURE.

Singular.	Plural.
1st. pers. com. أَخَافُ <i>enkhaf</i> I shall or will fear.	1st. pers. com. نَخَافُوا <i>enkhafû</i> We shall or will fear.
2nd. pers. com. تَخَافُ <i>tekhaf</i> Thou shalt or wilt fear.	2nd. pers. com. تَخَافُوا <i>tekhafû</i> You shall or will fear.
3rd. pers. masc. يَخَافُ <i>ikhaf</i> (He) shall or will fear.	3rd. pers. com. يَخَافُوا <i>ikhafû</i> They shall or will fear.
3rd. pers. fem. تَخَافُ <i>tekhaf</i> (She) shall or will fear.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. خَفِ <i>khaf</i> fear (thou) (a).	2nd. pers. com. خَافُوا <i>khafû</i> fear (you).

EXERCISE XXXIV.

- | | |
|-----------------------------|---------------------------------------|
| 1. How art thou? (b) | 1. كَيْفَ كُنْتَ شَوِي (c) |
| 2. How are you? (b) | 2. كَيْفَ كُنْتُمْ |
| 3. How is (b) thy father? | 3. كَيْفَ كَانَ أَبَاكَ |
| 4. How are (b) thy parents? | 4. كَيْفَ كَانَا الْوَالِدَيْنِ ذِيكَ |
- (Ex. 25).

'a) In some places they say أَخَفِ *khof* fear thou: خَوْفُوا *khofû* fear you) but this is not in conformity with the literal conjugation.

b) In these examples the Arabic verb is used in the preterite.

c) The word شَوِي or شَوَيْت is sometimes placed after the verb in interrogative sentences 218.

- | | |
|--|--------------------------------|
| 5. How is (a) thy wife? (The house or the family (Ex. 13). | 5. كيف كانوا الدار (او العيال) |
| 6. The shereef was on this bridge (72). | 6. الشريف كان في هذي القنطرة |
| 7. The soldiers will be on the road (22). | 7. المخزنية يكونوا في الطريق |
| 8. The Emperor's son died (b) in the war (Comp. 27). | 8. ولد السلطان مات في الشر |
| 9. My sister died in Morocco city (Ex. 9). | 9. ماتت اختي في مراكش |
| 10. Many have died in the war. | 10. ماتوا بالزاي في الشر |
| 11. I will die for my country (58). | 11. نموت على بلادي |
| 12. My mother died suddenly (Comp. 33). | 12. ماتت أمي على غيلة |
| 13. Thy daughter died last year (Comp. 33). | 13. ماتت بنتك في العام البايث |
| 14. Who has said that? | 14. اشكون فالد (c) |
| 15. Our neighbour said it (Comp. 19). | 15. فالد جارنا |

(a) See note b No. 1 this Exercise.

(b) Future in *u* يموت imât (he) will die, concave verb of the 1st. class.

(c) Future in *o* يقول ikol (he) will say, concave verb of the 1st. class.

16. He told it to me near the well.

17. They have said (it) in the jewish quarter (Ex. 3).

18. I will say to thee only one word (Comp. 25).

19. He did not believe me .(a)

20. He will believe thee, and we will all believe thee.

21. Wilt thou believe what he has said?

22. I will not believe in dreams.

23. I will believe in God and the Prophets.

24. Believest thou what I say?

25. I believe thee.

26. Tell me. Hast thou seen the key. (b)

27. What did he tell thee?

28. He has not told me any-thing.

16. قال لي قدام البير

17. قالوا في الملاح

18. نقول لك كلمة واحدة

19. ما تاف شي بي

20. يتيق بك ونتيقوا بك كلنا

21. تتيق بالي قال هو

22. انا ما نتيق شي بالمنايم

23. انا نتيق بالله وبالانبيا

24. كنتيق بالي كنقول لك

25. كنتيق بك

26. قل لي شعت المفتاح (b)

27. اش قال لك

28. ما قال لي حتى شي

(a) Future in *e* يتيق itek (he) will believe, conceive verb of the 2nd. class.

(b) مفتاح *meftsaħh*, as the name of an instrument is derived from. فتح *fetahh*

he opened. See Note c to No. 25 of Ex. 33 page 212.

29. What wilt thou bring me?

29. اش تجيب لي

30. I will bring thee some apples.

30. نجيب لك شي نقاح

31. He brought me a birdcage.

31. جاب لي واجد النقص

32. They brought him a pre-sent (Comp. 4).

32. جابوا له واحد الهدية

33. They will bring us a gazelle.

33. نجيبوا لكم واحد الغزالة

34. Has the Consul risen?

34. قام القنصلو

(a)

35. The Ambassador will rise soon (Ex. 33).

35. البشطور يقوم فيسمع

36. Rise (thou) (Ex. 31) soon and make me a little coffee.

36. قم دغية واعمل لي (او عدل لي) واحد الشوي ذالفهوة

37. I have coffee, but I have no sugar.

37. عندي الفهوة لكن ما عندي شي السكر

38. Bring me those books.

38. جب لي هذوت الكتب

39. Bring (ye) a pound of meat.

39. جيبوا واحد الرطل ذالاحم

40. Bring me the razors (or knives) (67).

40. جب لي الامواس

(a) Future in o يقوم ikom (he will arise, concave verb of the 1st. class.

Pronunciation of the foregoing.

8. ... <i>mât</i> ...	23. ... <i>anbia</i> .
14. ... <i>kalu</i> .	31. ... <i>kafez</i> .
19. ... <i>tak</i> ...	33. ... <i>gházala</i> .
21. ... <i>belli</i> ...	34. <i>Kam</i> ...
22. ... <i>bel-menaïm</i> .	

Vocabulary.

(He) saw شاف *shaf*, future in *u*, governs accusative.

(He) looked upon, gazed at, beheld شاف *shaf*, future in *u*.

Is followed by prep. *ع* or *ل* as the sense may require.

Bale (noun) package فردة *ferda*, pl. in ات (62).

Thimble حلة *hhelka*, pl. in ات (62), also حلافى *hhelakî*.

Stars نجوم *nejâm*; sing. Ex. 25.

(He) fell, has fallen طاح *tahh*; future in *e* is followed by prep. *ل* or *ع* or *من*; is a concave verb of 2nd. class.

Floor, earth, ground ارض *ard*.

Passed the night بات *bâts*; future in *a*, concave verb of 3rd. class is followed by prep. *ع*.

From there, thence ثم *min temm* or *temma*.

At dawn, at daybreak على الفجر *ala al-fejer*.

(He) passed جاز *jaz* or *gaz*; future in *u*, is followed by *من* or على.

From here, hence هنا *min hena*.

Locust col. جراد *jirád*; sing. جرادة *jirada*.

He (flew) طار *târ*; future in *i* or *e*, concave verb of 2nd. class.

Chicken جدادة *jédádá* جاجة *jájá*; col. Ex. 21.

Hawk طير الحتر *táir al-hharr*; باز *baz*, pl. بيزان *bizan*.

(He) fled, escaped هَرَبَ *háráb*; triliteral regular verb. Is followed by prep. ل or مِنْ or عَلَى.

COMPOSITION 34.

What did you see?—We have seen a bale.—Hast thou seen my thimble.—I have not seen it.—He looked towards the sky (Comp. 3).—Look (thou) to the sky and thou wilt see the moon (Comp. 12) and the stars.—After (Ex. 32) they looked at me they fled to the mountain (Comp. 4).—A stone fell upon him (Comp. 6) and killed him (Comp. 30).—They fell from the roof (Ex. 22).—Thy sister fell from the roof.—I fell into a well.—This fort fell last year (Comp. 33).—Where did they fall to.—They fell to the ground but (Comp. 4) they arose (Ex. 34).—Where will the Emperor pass the night.—He will pass the night in Mequinez (Ex. 13) and will leave there (Ex. 30) at day break.—The army of the Emperor passed the night in Alkasar (Ex. 10).—Where (Comp. 29) did the army pass?—It passed by that river (Ex. 31).—It passed by the bridge (72).—I will pass by the market.—Pass (thou) here.—Yesterday (Ex. 20) the locusts (as sing.) (col.) passed.—The stork flew (Comp. 31).—The chicken flew.—That partridge has flown.—The partridges flew.—The hawk flew.—That crow (Comp. 17) will fly.—That starling (9) will fly soon (Ex. 33).—The hens (Ex. 21) will not fly.

EXERCISE XXXV.

- | | |
|---------------------------|--------------------------|
| 1. He feared his father. | 1. خَافَ مِنْ أَبِيهِ |
| 2. She feared her mother. | 2. خَافَتْ مِنْ أُمِّهَا |

- | | |
|---|---|
| 3. Our forefathers feared God. | 3. الوالدين ذبالذا (او والدينا) خافوا من الله |
| 4. Fear God, and thou shalt lack nothing. | 4. خب انست ممن الله وما يخصك حتى شي |
| 5. Long ago there was a garden here (Ex. 71). | 5. زمان كان هنا واحد الرياص |
| 6. This will endure for ever (always). | 6. هذا الشي يدوم ديمما |
| 7. What did that moslem sell? (a) | 7. اش باع هذاك المسلم |
| 8. He sold an axe. | 8. باع واحد الشافور |
| 9. For how much did he sell it? | 9. بشحال باعد |
| 10. He sold it for four ounces. | 10. باعد باربعة اواف |
| 11. For how much will you sell me the mūd of wheat. | 11. بشحال تببع لي المذ ذالزرع |
| 12. I will sell it thee for thirty ounces. | 12. تببعد لك بثلاثين وفيه |
| 13. It is very dear. | 13. غالي كثير |
| 14. Sell (thou) me this belt. | 14. بع لي هذا الكرزية |
| 15. We will sell all the belts. | 15. تببعوا الكرازي كلها |
| 16. My father kissed me twice. (b) | 16. ابوتي بالسنين مرتين |

(a) Future in *يبع* *ibea*, (he) will sell, concave verb of 2nd. class.

(b) Future in *يبوس* *ibūs*, (he) will kiss, concave verb of 1st. class.

17. My mother kissed me three times. 17. امي باستني ثلاثة ذالہرات
18. Wilt thou kiss me? 18. تبوسني
19. I will kiss thee. 19. نبوسك
20. My brother will kiss his mother. 20. اخوي يبوس يماہ
21. My little boy awoke at four o'clock in the morning. 21. فاف عويلي في الاربعۃ ذالصباح
22. At what hour (Ex. 30) will the tradesman awake. (a) 22. فاش من ساعۃ يعيق المعلم
23. He will awake at eight o'clock (Comp. 19). 23. يعيق في الثمنیۃ
24. He is very tired. 24. هو عیان بالزأب
25. He obeyed me. (b) 25. طاعني
26. I have obeyed thee, and I will always obey thee. 26. طعتك ونطيعك دیا
27. Obey thy parents and God will give thee his blessing. 27. طع الوالدين ذیالك ويعطيك الله البركة. (c)
28. He will obey thee in every thing. 28. هو يطيعك في كل شي

(a) Future in *i* يعيق ifek, (he) will awake, concave verb of 2nd. class.

(b) Future in *e* يطيع itea, (he) will obey, concave verb of 2nd. class. See No. 17 of Ex. 29, page 183.

(c) Tr. lit. God will give thee the blessing, (abundance, happiness).

- | | |
|---|---------------------------|
| 29. He absented himself (dis-
-sappeared) suddenly.
(a) | 29. غاب على غفلة. |
| 30. They disappeared from
the city. | 30. غابوا من المدينة. |
| 31. He will be absent, and we
will not see him. | 31. هو يغيب وما نشوهد شي. |

Pronunciation of the foregoing.

- | | |
|---------------------------|---|
| 3. ... <i>valdîna</i> ... | 16. ... <i>basnî</i> ... |
| 5. <i>Zémén</i> ... | 21. <i>Fak</i> ... |
| 7. ... <i>bádá</i> ... | 25. <i>Tád-nî</i> . |
| 8. ... <i>shákor</i> . | 27. ... <i>báaraká</i> , or <i>báráká</i> . |
| 14. ... <i>kûrzîa</i> . | 29. <i>Gháb</i> ... |
| 15. ... <i>kérazî</i> ... | |

Vocabulary.

(He) it, issued, distilled, leaked سَال *sal*, future in *i*, concave verb of 2nd. class.

Blood (noun) دَم *dém*.

Wound (noun) جَرْحَة *jerhha*; or جَرَح *jorhh*.

Ripened (verb neuter) طَاب *tab*, future in *i*, concave verb of 2nd. class.

(He) swam, سَام *aam*, future in *e*, concave verb of 1st. class.

(There) remained, there exceeded, there was over شَات *shat*, future in *i*.

a. Future in *i* يَغِيب *ighîb*. He will disappear absent himself, concave verb of 2nd. class.

(He) tasted ذاق *dak*, future in *o*.

Honey (noun) عسل *asél*.

He was terrified, frightened خاف *kháf*, the same as he feared (160).

Bull, (noun) ثور *tór*, pl. ثيران *tíran*.

He became old, he became grey haired شاب *shab*, future in *i*.

He also, even he حتى *hhatta hûa*.

He added, augmented زاد *zád*, future in *i*, governs accusative.

Wolf jackal ذيب *dîb*, pl. ذياب *diab*.

Hare ارنب *arneb*, pl. ارانب *arâneb*.

Dozen طرينة *tezzîna*, pl. in ات (62).

Eel a 1st. نونة *nûna*, pl. نون *nûn* 2nd. سباح *selbahh*, pl. سباح *selabehh*.

Red mullet الخوت سلطان *sâltan al-hhot*.

(He) blamed لام *lam*, future in *u*, governs accusative.

(He) endured, persevered دام *dam*, future in *u*.

COMPOSITION 35.

Blood flowed (exuded) from his wound.—Nothing will leak from here.—The grapes ripened (107).—The figs have ripened (Comp. 21).—In this month (60) the melons will ripen (Ex. 21).—The pears will ripen during this month (Comp. 18).—Thy son swam (Ex. 20) (bathed) yesterday in the river (Ex. 31).—The sailors (74) swam in the sea (Ex. 11).—This afternoon (Comp. 32).—I will bathe in the tank (Comp. 27).—There was bread in abundance for the poor (Comp. 17).—There was much food (Ex. 24) over for the poor.—Here (Ex. 30) the wine will be in excess (will be abundant) (Comp. 7).—He tasted a little

wine.—I tasted a little honey.—Hast thou tasted this orange (Comp. 6).—I have tasted it.—He will not taste it.—He was terrified by the bull.—He will be terrified of the dog.—They were much frightened.—They were terrified.—My father has aged much.—He also will become aged.—We all will become aged.—He added water to the wine.—He will add nothing.—They increased their goods (means) (Comp. 32).—They will augment the money (Ex. 13).—Thy father has sold (Ex. 35) a jackal.—They sold many partridges (Comp. 19).—To day he will sell many rabbits (Comp. 19).—To day we will see some hares.—Has thy father sold anything.—He has sold a dozen eels.—They brought a Red mullet.—They have brought some Red mullet.—Thy uncle blamed me.—Wilt thou blame me.—I will not blame thee.—He persevered much.—It will last for ever (always).

§ 4. DEFECTIVE VERBS.

161. Defective verbs are those whose third radical letter is a ي or an ا.

These weak letters take the pronunciation of *a* in the root by reason of the vowel point preceding them, thus: بَكَّى *beká*; شَرَى *sherá*; غَلَا *ghalá* for عَلَا. These verbs are dividid into two classes.

General observation.

The third radical letter is dropped in the future plural, in the imperative, and in the 3rd. persons of the preterite, *except* the 3rd. pers sing. masc. bearing this in mind we go on to the.

1st. class.

The defective verbs of the 1st. class take the *fathha* in the persons of the preterite, and the *kesra* in the remaining persons, and in the future and imperative.

2nd. class.

The second radical letter takes a *kesra* in the 1st. 2nd. persons of the preterite, and a *fathha* in the other persons, and tenses. The *fathha* takes the sound of *a* and the *kesra* that of *i*.

162. Conjugation of the
defective verb of the 1st. class مشى msha
or méshá. *He went or has gone.*

PRETERITE.

Singular.	Plural.
1st. pers. com. مشيت meshît I went (a).	1st. pers. com. مشينا meshîna We went.
2nd. pers. com. مشيت meshîti Thou wentest.	2nd. pers. com. مشيتو meshîtu You went.
3rd. pers. masc. مشى mesha (He) went.	3rd. pers. com. مشوا meshaû They went.
3rd. pers. fem. مشت meshat (She) went.	

(a) The *e* after the *m* is almost inaudible, because, vulgarly the 1st. radical letter, (notwithstanding the rules of grammar to the contrary) is *socun*.

FUTURE.

Singular.	Plural.
1st. pers. com. نَمَشِي nemshî I shall or will go.	1st. pers. com. نَمَشُوا nemshîû We shall or will go.
2nd. pers. com. تَمَشِي temshî Thou shalt or wilt go.	2nd. pers. com. تَمَشُوا temshîû. You shall or will go.
3rd. pers. masc. يَمَشِي iemshî (He) shall or will go	3rd. pers. com. يَمَشُوا iemshîû They shall or will go.
3rd. pers. fem. تَمَشِي temshî (She) shall or will go. (a)	

IMPERATIVE.

2nd. pers. اَمَش emshî Go (thou).	2nd. pers. اَمَشُوا emshîû Go (ye)
-----------------------------------	------------------------------------

163. *Conjugation of the defective verb of the 2nd. class*
 نَسِيَ ensâ he forgot, or has forgotten.

PRETERITE.

Singular.	Plural.
1st. pers. com. نَسِيت ensit I forgot.	1st. pers. com. نَسِينَا ensîna We forgot.
2nd. pers. com. نَسِيتِ ensitî Thou forgotest.	2nd. pers. com. نَسِيتُوا ensitû You forgot.
3rd. pers. masc. نَسِيَ ensa (He) forgot.	3rd. pers. com. نَسُوا ensaû They forgot.
3rd. pers. fem. نَسَتْ ensat (She) forgot.	

(a) The prefixes of the future sometimes take *fathha* in these verbs as they do in the literal conjugation, and sometimes are *socon*.

FUTURE.

Singular.	Plural.
1st. pers. com. نَسِيَ <i>nensa</i> I shall or will forget.	1st. pers. com. نَسُوا <i>nensaû</i> We shall or will forget.
2nd. pers. com. تَنَسِيَ <i>tensa</i> Thou shalt or wilt forget	2nd. pers. com. تَنَسُوا <i>tensaû</i> You shall or will forget.
3rd. pers. masc. يَنَسِيَ <i>iensa</i> (He) shall or will forget.	3rd. pers. com. يَنَسُوا <i>iensaû</i> They shall or will forget.
3rd. pers. fem. تَنَسِيَ <i>tensa</i> (She) shall or will forget.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. اَنْسْ <i>ensa</i> Forget (thou).	2nd. pers. اَنْسُوا <i>ensaû</i> Forget (ye or you).

EXERCISE XXXVI.

- | | |
|---|--|
| <p>1. Where did the Ambassa-
-dor go to?</p> <p>2. The Ambassador went to
Fez.</p> <p>3. Where have the barbers
gone to?</p> <p>4. They have gone to the
cafe (Ex. 25).</p> | <p>1. لاين مشى البشصور</p> <p>2. البشصور مشى لفاص</p> <p>3. لاين مشوا الحجامين</p> <p>4. مشوا القهوة</p> |
|---|--|

- | | |
|---|---|
| 5. He many times forgot me. | 5. نَسَانِي بِالْغَرَبِ ذَالْمَرَاتِ |
| 6. They have forgotten us. | 6. نَسُونَا |
| 7. I will not forget you. | 7. اَنَا مَا نَنْسَاكُمْ شَيْ |
| 8. You have forgotten my goodness. | 8. نَسَيْتُوا الْخَيْرَ ذِيَالِي |
| 9. He threw (out) the (a) stones to the street (Ex. 7). | 9. رَمَى (أَوْ سَيَّبَ) الْحِجَارَ لِلزَّنْفَةِ |
| 10. He threw (out) the things to the street. | 10. رَمَى الْخَوَاصِجَ لِلزَّنْفَةِ |
| 11. Thy aunt (Ex. 29) threw up blood (Comp. 35) from her mouth. | 11. خَالَتُكَ رَمَتْ الدَّمَ عَلَى فَمِهَا |
| 12. Where are my books. | 12. فَايْنَ الْكُتُبُ ذِيَالِي |
| 13. I have thrown them to the sea. | 13. رَمَيْتُهُمْ لِلْبَحْرِ |
| 14. I will throw them into the water closet. | 14. يَرْمِيهِمُ لِلطَّاهِرِ |
| 15. Where did the Fakih walk? | 15. فَايْنَ سَرَى (ب) الْغَفِيدِ |
| 16. The Fakih walked in the market. | 16. الْغَفِيدُ سَرَى فِي السُّوقِ |
| 17. He will walk in the garden. | 17. هُوَ يَسْرَى فِي الْبَرِيضِ |
| 18. I will walk on the roof. | 18. اَنَا نَسْرَى فِي السَّطْحِ |

(a) Future in *i* يَسْرِي *iesmī*, defective verb of 1st. class.

(b) Future in *a* يَسْرَى *iesra*, or *isara*, defective verb of 2nd. class.

19. He extinguished (a) the light (14) and lay down.

19. طبقى (a) الضوء ورفد

20. Extinguish (thou) this fire.

20. اطفئ هذا من النار

21. I will not extinguish it until my father comes (143).

21. ما نطفيها شي حتى يجي ابي

22. He bought (b) the mūd for thirty ounces.

22. شوى المد بثلاثين وفيّة

23. They bought a horse for 100 ducats.

23. شروا واحد العود بية مثقال

24. When (Ex. 20) will he buy it?

24. فيوف يشريد

25. He will buy it now.

25. دابا يشريد

26. The greyhound (21) has run (c) very much.

26. السلوقي جرى بالتراى

27. They ran like (101) a greyhound.

27. جروا بحال واحد السلوقي

28. He will run on foot more (i.e. faster) than thou on horse back.

28. هو يجري على رجله (d) اكثر منك بالعود

(a) Future in *i* يطقي *ietfi* or *itfi*, defective verb of 1st. class.

(b) Future in *i* يشري *ieshrî* or *ishrî*, defective verb of 1st. class.

(c) Future in *i*, defective verb of 1st. class.

(d) Literally meaning on his foot.

- | | |
|--|--|
| 29. I do not wish to run. (a) | 29. انا ما كنحبت شي ناجرني |
| 30. Thy mother this morning
has wept. | 30. يتاسن بكنت في هذا الصباح |
| 31. He wept for his sins. | 31. بكى على ذنوبه |
| 32. Our lord Jesus Christ wept. | 32. بكى سيدنا عيسى |
| 33. When (Ex. 31) he will
know this news (Comp
29) he will weep with
joy. | 33. حين يعرف هذا الخبر يبكى
بالفرحة |

Pronunciation of the foregoing.

- | | |
|---|--|
| 8. ... <i>al-khdâr</i> ... | 21. ... <i>hhatta</i> ... |
| 9. <i>Ermâ</i> (or <i>sîieb</i>) <i>al-hhe-</i>
<i>jar</i> ... | 22. <i>Shérâ</i> ... |
| 10. ... <i>al-hhâdîj</i> ... | 26. ... <i>jérâ</i> ... |
| 11. ... <i>fâmma</i> . | 28. ... <i>alâ rejlu</i> ... |
| 14. ... <i>nel-metâdher</i> . | 31. <i>Bekâ alâ denâbu</i> . |
| 16. ... <i>sérâ</i> ... | 32. ... <i>sîdna âisa</i> . |
| 19. <i>Tefâ</i> ... | 33. ... <i>îaraf</i> ... <i>bel-farkha</i> . |

Vocabulary.

He remained, stayed, restd بقی *békâ*, future in *a*, defective verb of 2nd. class.

Not even, not one حتى *hhatta*, (142).

In the dark في اسلاس *fi-asallas*.

Fasting (*adj.*) *m.* صائم *sâim*, *fem.* in *â* (83) *pl.* in *în* (84).

He built بنى *bend*, future in *i*, governs accusative.

(He) fried فلى *kala*, future in *i*, governs accusative.

Cook-maid طبّاخة *tabbakha*.

With what? بأش *bash*.

(He) boiled غلى *ghala*.

He dictated فتي *feta*, future in *i*, is followed by prep. ل and an accusative noun or pronoun.

Cordoba, (city) قرطبة *kortoba*.

Vein عرق *ark*, (lit. *aîrk*), pl. عروق *arûk*.

(He) smoked كهى *kéma*, future in *i*.

By fraud, guile, robbery, secrecy 1st. بالسرفّة *bes-sarka*; 2nd. بالتخبيع *bet-takhbîa*.

COMPOSITION 36.

Not even one soldier remained (74).—All of them remained in the mountain (Comp. 4).—We remained in the dark.—She will remain with her daughters (65).—They will remain fasting.—God be-with thee (Ex. 3) (good bye).—Nothing remained (142).—Thy daughter (65) remained sick (Comp. 6).—The Sultan Abderrahman (105) built this fort (Ex. 6).—The Khalifa (Comp. 15) Abderrahman built the mosque (70) of Cordoba.—I will build my house of wood (Comp. 27).—When (Ex. 20) will be build the house.—He will build it next year (Comp. 33).—Who fried these eggs (Comp. 25).—The cook-man (Ex. 21) has fried them.—The cook-maid has fried them.—What wilt thou fry the eggs with.—I will fry them with oil (68).—The cook-man will fry them with butter (Comp. 9).—Has the water boiled.—The milk (Comp. 22) will boil (Ex. 31).—The blood (Comp. 35) boiled in his veins.—He dictated the

letter to me (62).—The master dictated to me.—He will dictate it to me.—Thy son (Ex. 11) smoked secretly.—He will smoke a cigarette (Comp. 30).—I will not smoke (124) before (in presence of) my father.—Those soldiers (74) have smoked much.—We will sit (Ex. 30) and (will) smoke a little (or let us sit down and smoke a little).

EXERCISE XXXVII.

- | | |
|---|----------------------------------|
| 1. He met me in the Fez road. (a) | 1. لفاني في طريق فاس |
| 2. He will meet me on the bridge. | 2. يلفاني في القنطرة |
| 3. They went out (Ex. 30) to meet him. (b) | 3. خرجوا يلفوه (b) |
| 4. The kadi went out to meet (c) the Basha. | 4. القاضي خرج يلفي الباشا |
| 5. The robbers (Comp. 15) will go out to meet thee. (d) | 5. السراق يخرجوا يلفوك |
| 6. The soldier guarded (e) my uncle's garden. | 6. المخزني حصى غرسة خالي |
| 7. Abdelkader will guard my father's vines. | 7. عبد القادر يحمي الدوالي ذبابا |

a) Future in a يلفي ielka, he will meet.

(b) Tr. lit. They went out, they will meet him.

(c) Tr. lit. He went out, he will meet the Basha.

(d) Tr. lit. They will go out, they will meet thee.

(e) Future in i يحمي ihhdi or ichhdi, he will guard.

8. He hired (a) his house for
twenty ducats. 8. كرتى داره بعشرين مشال
9. He hired it to me for
twenty five ducats. 9. كراها لي بخمسة وعشرين
مشال
10. He will hire me the garden. 10. يكرى لي الغرسة
11. We will hire thee the shop
(73). 11. نكروا لك الحانوت
12. He complained (b) of me
to thee Consul. 12. شكّا بّي للفنصو
13. He will complain of thee
to the Kadi. 13. يشكى بك للفاضي
14. Thy daughter complained
of her husband (Ex. 25). 14. بنتك شكّت بزوجها (او
بزوجها)
15. They complained to the
Kadi. 15. شكوا للفاضي
16. Complain of me if thou
wishest (Ex. 31). 16. اشك بّي اذا حبّيت (او
تاحب)
17. The Spanish Consul has
protected me. (c) 17. حمداني (c) الفنصو ذاصباني
18. He will protect good peo-
ple. 18. هو يحمي الناس الملاح
19. I will not protect bad
people. 19. انا ما نحمي شي الناس
الفباح

(a) Future in *i*, يكرى iek-ri, he will hire.

(b) Future in *i*, (lit. future o) يشكى ieshki, he will complain.

(c) Future in *i*, يحمي iehhm, he will protect.

20. Your manservant struck me. (a) 20. اليتعلم ذيلكم ضربني (a).
21. I will strike thee with this stick (Ex. 16). 21. نصربد بهذي العصا.
22. The thieves struck me on the Morocco city road. 22. السراق ضربوني بـ طريق مراكش.
23. The farrier (Comp. 18) demanded (b) of me three dollars. 23. السمار طلب مني ثلاثة دورو.
24. They asked an alms (Ex. 28) from my aunt. 24. طلبوا صدقة من خالتي.
25. Will he request anything of me? 25. يطلب مني شي حاجة.
26. He will demand all (143) thou hast. 26. يطلب منك كل ما عندك.
27. The muleteer who returned (c) from Larache has become sick. 27. الحمار الي رجع من العرايش مرض.
28. All the Christians (Comp. 15) in Rabat have become sick. 28. جميع النصارى مرضوا بـ الرباط.

(a) Triliteral regular verb, future in *a*, (*lit.* future in *i*).

(b) Triliteral regular verb, future in *e*, (*lit.* future in *a*).

(c) Future in *a*, يرجع *ierjaa*, he will return, (*lit.* future in *i*, يرجع).

29. They returned to Casa-
-blanca.

29. وجعوا لدار البيضاء

30. We will return to Mequi-
-nez.

30. نرجعوا لمكناس

Pronunciation of the foregoing.

1. *Elkanî ...*

19. ... *en-nas al-kébâhh.*

6. ... *hhedâ ...*

20. ... *darâbnî.*

7. ... *dâali ...*

23. ... *téléb ...*

8. *Kérâ ...*

27. ... *erjaa ... méréd.*

12. *Eshká ...*

29. ... *en-dar bâida.*

17. *Hhemânî ...*

NOTE. Usually this proper name is pronounced without the article in the common tongue.

Vocabulary.

He recounted, referred to, narrated *حكى hhékâ*, future in *i*, requires *ل* prep. and accusative.

Fable, narrative, story 1st. *خرافة kharafa*, pl. in *أت* (62);
2nd. *حكاية hhekaia*, pl. in *أت* (62).

Lie, (noun) *كذبة kedbâ*, pl. in *أت* and also *كذوب kédûb*.

(He) abhorred, hated, *كره kerah*, governs accusative.

It is two years since *هذي عامين من ذي hadî áámâin min dî*, (tr. lit. This two years from that).

(He) became blind *عمى áma*, future in *a*.

(It) sufficed *كفى kéfâ*, future in *a*, governs accusative.

(He) doubled, duplicated, folded *ثنى tznâ or téndâ*, future in *i*, governs accusative.

Load حمل *hdamél*, pl. حمول *hhemûl*, and احمال *ahhmal*.

He hunted صاد *sad*, future in *a*, concave verb of 3rd. class (160). It is conjugated vulgarly in the preterite as if it were defective, except in the 3rd. persons, e.g.: She hunted صديت *sadeet*; We hunted صدينا *sudîna*, etc. etc. The fut. is regular.

Duck (noun) بركة *borka*, pl. in ات and also براسى *borak*.

(He) washed غسل *ghâsdl*, requires prep. ل and governs accusative.

(He) reached, accomplished, contrived to do or to get درك *dérék*, governs accusative.

From the Sultan (french. chez) عند السلطان *min and es-sûltân*.

(He) desired, wished, wanted 1st. بغي *bâghâ*, fut. in *i*; 2nd. حب *hhabb* (155).

COMPOSITION 37.

Our grandfather (Comp. 27) narrated this story.—My grandfather has recounted many fables to us.—They told (related) many lies.—I have hated the lie.—It is two years since my grandfather has become blind.—Those who were in the prison (Comp 15) became blind.—That bedouin (Comp. 23) will remain blind.—He will recount what he saw (Comp. 34) in Arzila (Comp. 21).—We will narrate what has befallen us (Comp. 33).—The bread thou gavest me sufficed (Ex. 23).—Will one mûd of wheat suffice thee?—Will one kola (60) of oil (68) suffice thee.—He doubled the load.—He will double the money (Ex. 13).—I have hunted a gazelle.—Hast thou hunted (pursued) a duck.—Hast thou hunted four ducks.—He ground the wheat in Mohamed's (Comp. 7) mill (57).—

Where wilt thou grind this wheat?—I will grind it in the mill (Ex. 26).—They ground the maize (Comp. 31).—The Ambassador washed (himself) this morning (Ex. 25).—The muleteer (Comp. 14) washed his face at the fountain (Ex. 30).—The barber washed my face.—All that he desired was accomplished.—Will the money be enough? (i.e. will the sum of money accomplish your requirements).—It will accomplish what I desire.—They were able to get, contrived to get (managed to get, succeeded in getting) a present from the Sultan.—They will accomplish nothing.—From whence hast thou come.—I have come from the market (or fair) (Ex. 7).

§ 5. HAMZATED VERBS.

164. The *hamzated* verbs are those which have a *hamza* in one of their radical letters, and are called 1st. 2nd. or 3rd. class according to the *hamza* being found in the 1st. 2nd. or 3rd. radical letter respectively.

Those of the 1st. and 2nd. class are conjugated like the triliteral regular verb, and those of the 3rd. class like the defective verbs.

EXAMPLES.

Hamzated verb of 1st. class.

Preterite.	Future.
أَمَرَ <i>ámár</i> , (he) Commanded ordered.	يَأْمُرُ <i>îámar</i> (he) Will command.

IMPERATIVE.

Command (thou) *أمر* *amdr* (literal *أمر*).

Hamzted verbs of 2nd. class.

Preterite.	Future.
<i>سأل</i> <i>sāl</i> (he) Asked, claimed.	<i>يسأل</i> <i>isāl</i> (he) Will ask (or) claim.

IMPERATIVE.

Ask (thou) *سل* *sal*.

Hamzated verb of 3rd. class.

Preterite.	Future.	Imperative
<i>قرأ</i> <i>kāra</i> He' read.	<i>يقرأ</i> <i>ik-ra</i> He will read.	<i>اقرأ</i> <i>karā</i> Read (a) (thou).

165. The verbs *أكل* *kal*, he ate, and *أخذ* *khad*, he took which both of the 1st. *hamzated* class are irregular in their preterites. They are conjugated, either like the defective verbs (161) or as if they were biliteral, and in this latter event the second radical letter takes a *damma* in some places, and a *fathha* in others.

In pronunciation the *hamza*, and the vowel taken by it are suppressed (41).

(a) The *hamza* is generally suppressed in the vulgar writing, and so these verbs are conjugated as if they were not *hamzated*, and so become confounded with the defective verbs. See No. 161.

PRETERITE.

*I ate, thou atest, he ate, she ate etc. or has,
hast or have eaten.*

Singular.

Defective Conjugation.

1st. pers. com. کیت klit or
kélit.

2nd. pers. com. کیت kliti or
keliti.

3rd. pers. masc. کلی kla or
kêla.

3rd. pers. fem. کلت klat or
kêlat,

Bilateral Conjugation.

1st. pers. com. کلت kult or
کلت kelt.

2nd. pers. com. کلت kultior
کلت kelti.

3rd. pers. masc. کل kal or
kél (a).

3rd. pers. fem. کلت klét or
kálét, or kélét.

Plural.

We, you, they ate or have eaten.

Defective Conjugation.

1st. pers. com. کینا kélina.

2nd. pers. com. کیتوا kelitû.

3rd. pers. com. کوا kelaû.

Bilateral Conjugation.

1st. pers. com. کنا kâlna or
کنا kélna.

2nd. pers. com. کنتوا kâltû or
کنتوا keltû.

3rd. pers. com. کوا kalû or
kelû.

(a) The initial | is intentionably omitted.

PRETERITE.

*I took, thou tookest, he took, (or I have taken, thou
hast taken, we have taken).*

Singular.

Defective Conjugation	Biliteral Conjugation.
1st. pers. com. خَذَيْتَ <i>khadit</i> .	1st. pers. com. أَخَذْتُ <i>khodtt</i> خَذْتُ <i>khedtt</i> . (a)
2nd. pers. com. خَذَيْتَ <i>khaditi</i> .	2nd. pers. com. أَخَذْتَ <i>khodtti</i> خَذْتَ <i>khedtti</i> .
3rd. pers. masc. خَذَى <i>khadd</i> .	3rd. pers. masc. أَخَذَ <i>khad</i> .
3rd. pers. fem. خَذَتْ <i>khadat</i> .	3rd. pers. fem. أَخَذَتْ <i>khadet</i> or <i>khedet</i> .

Plural.

We took, you took, they took (or have taken).

1st. pers. com. خَذَيْنَا <i>khadîna</i> .	1st. pers. com. أَخَذْنَا <i>khodna</i> خَذْنَا <i>khédna</i> .
2nd. pers. com. خَذَيْتُمَا <i>khaditû</i> .	2nd. pers. com. أَخَذْتُمَا <i>khodttû</i> خَذْتُمَا <i>khedttû</i> .
3rd. pers. com. خَذُوا <i>khadaû</i> .	3rd. pers. com. أَخَذُوا <i>khadû</i> or <i>khedû</i> .

(a) See note to No. 11 of Exercise 43.

In the future these verbs are regular e.g.

1st. pers. com. نَأْكُلُ <i>nakul</i> I will eat.	نَأْخُذُ <i>nakhód</i> I will take.
2nd. pers. com. تَأْكُلُ <i>takul</i> Thou wilt eat.	تَأْخُذُ <i>takhód</i> Thou wilt take.
3rd. pers. masc. يَأْكُلُ <i>iakul</i> He will eat.	يَأْخُذُ <i>iakhód</i> He will take.

IMPERATIVE.

2nd. pers. sing. كُلْ <i>kâl</i> Eat (thou).	خُذْ <i>khód</i> Take (thou).
2nd. pers. pl. كُلُوا <i>kulû</i> Eat (you).	خُذُوا <i>khodû</i> Take (ye).

EXERCISE XXXVIII.

1. He ordered me to go to the Vizir's house.	1. هُوَ أَمَرَنِي (a) نَمْشِي لَعِنْدَ الْوَزِيرِ
2. He made all as the Sul- -tan's sons ordered him.	2. عَمَلْتُ كُلَّ شَيْءٍ كَمَا أَمَرُوا أَوْلَادَ السُّلْطَانِ
3. The Emperor will com- mand everything.	3. السُّلْطَانُ يَأْمُرُ كُلَّ شَيْءٍ

(a) Lit. he ordered me that I should go **عِنْدَ** is composed of the preposition **عِنْدَ** and **لِ**.

- | | |
|---|--|
| <p>4. He demands (of me i.e. in Ar. I owe him) (a).
twenty derhams Ex. 19.</p> <p>5. He asks of thee (i.e. in Ar. Thou owest him) forty ounces (60).</p> <p>6. He asks of us (i.e. in Ar. We owe him) one hundred ducats.</p> <p>7. Thou askest of me (i.e. Ar. I owe thee) thirty dollars.</p> <p>8. I ask thee (i.e. Ar. Thou owest me) a thousand metzkals.</p> <p>9. He enquired after thee. (b)</p> <p>10. She enquired for thy father.</p> <p>11. They enquired for you.</p> <p>12. He will enquire for me.</p> <p>13. We enquire for thee every day.</p> | <p>4. هو كيساألني عشرين درهم</p> <p>5. هو كيساألكت اربعين وفيّة</p> <p>6. هو كيساألنا مئة مثقال</p> <p>7. اذت كئساألني ثلاثين ريال</p> <p>8. انا كئساألكت الالف مثقال</p> <p>9. سأل (b) عليك</p> <p>10. سالت على باباك</p> <p>11. سألوا عليكم</p> <p>12. يسأل عليّ</p> <p>13. كل يوم كئساألوا عليك</p> |
|---|--|

(a) *Present tense* of سأل, by which our verb to owe is expressed (195).

(b) Not very commonly used vulgarly the verb سئصى *saksa* (Comp. 13) is employed instead, and is conjugated like a defective verb.

14. He read my father's book.

15. I have read the first book.

16. Hast thou read the third
book.

17. He will read the eighth
chapter.

18. Read thou the ninth
chapter.

19. Read me this news paper.

20. He read the koran to his
manservant.

21. What did he eat?

22. He ate an apple.

23. I have eaten a pear (Comp.
18).

24. I have eaten a water me-
-lon (Comp. 17).

25. I have eaten a sweet me-
lon (92).

26. They ate twenty figs
(Comp. 21) and thirty
nuts.

27. They ate a pound of bread
and two pounds (60) of
meat.

(a) Is really a Spanish word.

14. قرأ كتاب أبي

15. قرئت الكتاب الأول

16. قرئت الكتاب الثالث

17. يقرأ الباب الثامن

18. اقرأ الفصل التاسع

19. اقرأ لي هذي الكزيطة (a)

20. قرأ القرآن على متعلمه

21. اشأكل (اوكل)

22. أكل واحد التفاحة

23. أكلت واحد اللبنة

24. أكلت واحد الدلاحة

25. كليت واحد البطيخة

26. أكلوا عشرين كمرسة وثلاثين
جوزة

27. أكلوا رطل ذاكخبز ورطلين
ذالحم

- | | |
|---|--|
| <p>28. I will eat a dish of kûskûsu
(Comp. 28).</p> <p>29. Thou hast eaten many
apricots (Comp. 16).</p> <p>30. Thou atest many (a) oran-
ges (Ex. 18).</p> <p>31. My brother saw an ele-
phant (68).</p> <p>32. Have you seen the car-
penter's file (69).</p> <p>33. We have not seen it.</p> <p>34. The Consul's scribe was
seated (Comp. 24) in
the market.</p> <p>35. They have brought the
Prince's horses, and the
Vizier's mares.</p> <p>36. We have seen the mules
(Ex. 7) of the adminis-
trator (Steward).</p> | <p>28. نأكل واحد الطيسيل ذالكسكسو</p> <p>29. كليت بالترايب ذالنیش</p> <p>30. کلت بلع (a) ذاللیشین</p> <p>31. خالی شاب واحد البیل</p> <p>32. شعتوا مبرد النجار</p> <p>33. ما شعتناه شی</p> <p>34. کاتب النصو کان جالس
یة السوق</p> <p>35. جابوا خیل الامیر وعودات
الوزیر</p> <p>36. شعتنا بغال الامین</p> |
|---|--|

Pronunciation of the foregoing.

- | | |
|--|---|
| <p>1. ... <i>némshî nand</i> ...</p> <p>4. ... <i>kâisalni</i> ...</p> | <p>13. <i>Kâll îâm</i> ...</p> <p>19. ... <i>gâzeta</i></p> |
|--|---|

(a. *باع* *belaa* is much used in N. Morocco. Probably it is a corruption of *بلا عدد* *Innumerable without number.*

22. ... *teffahha*.

30. ... *belaa* ...

26. ... *gáuza* (sing).

Vocabulary.

Castle citadel *kasba*, pl. in *أت* and *فصابي késabi*.

He began, commenced *بدأ bedá*, future in *a*, requires *ب* or *من* prepositions with a noun.

Question, enquiry *سؤال sūal*; or *مستغية mesaksia*, pl. in *أت*.

(He) hid, (he) put away *خبأ khāba* (little used vulgarly) *خبع khabbaa*.

(He) filled *ملأ mela*, more vulgarly *عمر ammar*.

Truth, right *حقت hhakk*, pl. *حقوق hhókók*.

Played upon, struck *ضرب darab*, governs accusative.

Ginbri (small Moorish guitar of two strings) *شبري ginbri*, pl. *شبابر gináber*. Player upon the ginbri, *شبابري ginabri*.

He remembered, reminded 1st. *اذكّر aákál*, requires prep. *على* and *an*, accusative; 2nd. *تذكر téfékkar*, 5th. formation (169) governs accusative, or *في fi*.

He understood *فهم fahám*, (lit. *فهم*), governs accusative.

Infidel, unbeliever *كافر kdfer*, pl. in *يين*, and also *كفار koffár*.

Or not? *أو لا aū lá*.

Nut 1st. *جوزة jáûza* or *gáuza*, pl. in *أت* col. *جوز gaûz*; 2nd. *شركة girgaáa*, pl. in *أت* col. *شركة guergáa*; 3rd. *فرفوب karkoba*, col. *كركوب karkob*.

COMPOSITION 38.

The Sultan abderrahman took this city.—The Moslems took the fort (Ex. 6) of the Christians.—Our general took (Ex. 32) the citadel of Tetuan.—To-morrow (Comp. 29) he will cap-

-ture the city.—The Moslems will take the arms (Ex. 10).—He began at this book (Ex. 5).—He commenced in these words (Comp. 25).—He began by this question.—They have begun to work.—I have begun to build a house.—Where will he begin to read?—He will begin at the first chapter.—He concealed the truth.—He hid me in his house.—He will hide the money (Ex. 13) in the stable (Ex. 19).—They hid the books (Comp. 12).—He filled the sack (Comp. 24) with wheat.—They filled the barrels (Ex. 21) with wine.—He will fill the barrel (Comp. 16) with aguardiente (aniseed Brandy) (Comp. 16).—My master has played the ginbri.—Who will play the ginbri?—He remembered us.—He will remember me.—I will remember my sins (Ex. 36).—The infidel did not understand the truth.—He will understand my words.—Hast thou understood or not?—I have understood you.—Where hast thou bought these dates (Ex. 25).—I bought them in the market.—Thy friend is drunk (80).—The dates are dear (107).—This date (Ex. 25) is very sweet (Comp. 17).—Hast thou a nut?—I have many nuts.

§ 6. DOUBLY IMPERFECT VERBS.

166. Verbs having two weak letters in the root are called *doubly imperfect*, and are conjugated like simple irregular verbs.

In classical Arabic there are *trebly imperfect*, verbs also, i.e. verbs having three weak letters in the root, e.g. ^{أوى} *he entertained*, ^{وَأَى} *he promised*, but vulgarly they are not used.

The following are examples of doubly imperfect verbs.

*Conjugation of the verb وَفَّى ūfa, he fulfilled
(or has fulfilled).*

PRETERITE

Singular.		Plural.	
1st.	وَفَّيتَ ūfit I fulfilled.	1st. pers. com.	وَفَّيْنَا ūfina We fulfilled.
2nd.	وَفَّيْتَ ūfiti Thou fulfilledst.	2nd. pers. com.	وَفَّيْتُمْ ūfitū You fulfilled.
3rd. masc.	وَفَّى ūfa (He) fulfilled.	3rd. pers. com.	وَفَّوْا ūfaū They fulfilled.
3rd. fem.	وَفَّت ūfat (She) fulfilled.		

FUTURE.

I shal or will fulfil, etc. etc. etc.

Singular.		Plural.	
1st.	نُوفِّي nūfi.	1st.	نُوفِّوْا nūfiū.
2nd.	تُوفِّي tūfi.	2nd.	تُوفِّوْا tūfiū.
3rd. masc.	يُوفِّي ūfi. (a)	3rd.	يُوفِّوْا ūfiū.
3rd. fem.	تُوفِّي tūfi.		

IMPERATIVE.

Singular.		Plural.	
2nd.	اَوْفِ ūfi (lit. اَوْفِ).	2nd.	اَوْفُّوْا ūfiū.

(a) Future literal يُعَفِّي. See note b. page 209.

167. Conjugation of the verb سَوَى súa. *It, he, was worth.*

PRETERITE.

I have been worth, thou hast been worth, etc. etc. etc.

Singular.	Plural.
1st. pers. com. سَوَيْتَ sût.	1st. pers. com. سَوَيْنَا sûina.
2nd. pers. com. سَوَيْتَ sûtî.	2nd. pers. com. سَوَيْتُمْ sûtî.
3rd. pers. masc. سَوَى súa.	3rd. pers. com. سَوَوْا súaû
3rd. pers. fem. سَوَتْ sûat.	(or سَوَاوَا súaû).

FUTURE.

I shall or will be worth, etc. etc. etc.

Singular.	Plural.
1st. pers. com. نَسُوَى nesûa.	1st. pers. com. نَسُوُوا or نَسُوَاوَا nesûaû.
2nd. pers. com. تَسُوَى tesûa.	2nd. pers. com. تَسُوَاوَا tesûaû.
3rd. pers. masc. يَسُوَى isûa.	3rd. pers. com. يَسُوَاوَا isûaû.
3rd. pers. fem. تَسُوَى tesûa.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. اَسُوَ súa.	2nd. pers. سَوُوا or سَوَاوَا súaû.

168. *Conjugation of the verb جاء jaa he came or has come.*

PRETERITE.

I came, or have come, thou camest, or hast come, etc.

Singular.	Plural.
1 st . pers. com. جيت <i>jit</i> .	1 st . pers. com. جينا <i>jina</i> .
2 nd . pers. com. جيت <i>jiti</i> .	2 nd . pers. com. جيتوا <i>jitû</i> .
3 rd . pers. masc. جاء <i>jaa</i> . (a)	3 rd . pers. com. جاوا <i>jaû</i> .
3 rd . pers. fem. جات <i>jaat</i> .	

FUTURE.

Singular.	Plural.
1 st . pers. com. نجي <i>enji</i> I will or shall come.	1 st . pers. com. نجيوا <i>enjiû</i> We will or shall come.
2 nd . pers. com. تجي <i>teji</i> Thou wilt or shalt come.	2 nd . pers. com. تجيوا <i>tejiû</i> You will or shall come.
3 rd . pers. masc. يجي <i>iji</i> (b) He will or shall come.	3 rd . pers. com. يجيوا <i>ijiû</i> They will or shall come.
3 rd . pers. fem. تجي <i>teji</i> She will or shall come.	

IMPERATIVE.

Singular.	Plural.
2 nd . pers. اجي <i>aji</i> (<i>lit.</i> جي).	2 nd . pers. اجيوا <i>ajiû</i> .

(a) Is conjugated as if were biliteral.

(b) Future literal يجي. Vulgarly however it is conjugated as if not possessing the *hamza*,

EXERCISE XXXIX.

- | | |
|--|---|
| 1. The watchmaker (Comp. 18) fulfilled his word (promise) (col. comp. 25). | 1. الموثني وفى يه كلامه |
| 2. The tailor (7) did not fulfil his promise. | 2. الخياط ما وفى شي يه كلامه |
| 3. The shoemaker (Comp. 12) will carry out his word. | 3. الحزاز يوفى يه (ع-هده) (او وعدة) |
| 4. We will fulfil every thing if God will. | 4. نوفوا يه كل شي ان شا الله |
| 5. Be silent, and keep the promise thou gavest me the day before yesterday (Ex. 23). | 5. اسكت واربع يه الكلبة
الي اعطيتني اول البارح |
| 6. Jacob folded (a) his handkerchief. | 6. يعنوب طوى (a) سبتينه |
| 7. He folded the paper and put it (b) on the table. | 7. طوى الكاغط وعيله على
الهايدة |
| 8. You will fold the haik (Ex. 17) and will put it on the mule. | 8. تطوي الحايك وتعمله على
البغلة |

(a) Future in i, يطوي *itui* he will double, will fold.

(b) This word is commonly used in the sense of to put, or to place (152)

- | | |
|--|---|
| <p>9. Fold this letter and close it (Ex. 32).</p> <p>10. The blacksmith (61) be-came tired (a) by the work (Comp. 8).</p> <p>11. If you (will) work much you will become tired.</p> <p>12. All of them will become tired on the road.</p> <p>13. You became tired and you did nothing.</p> <p>14. How long it is! (or, It is a long time) since I have seen thee.</p> <p>15. He saw me (c) on the roof.</p> <p>16. He shall see us if God will.</p> <p>17. See him there! (Behold him yonder!)</p> <p>18. What did he intend? (e)</p> | <p>9. اطوي هذي البراة وشدها</p> <p>10. اكثاد عيني بالكخدمة</p> <p>11. اذا تخدم بالزاف تعينى</p> <p>12. كلها يعاوا في الطريق</p> <p>13. عيتوا وما علفتوا حتى شي</p> <p>14. اشحال الي (b) ما شجعت شي</p> <p>15. راني في السطح</p> <p>16. يرانا ان شاء الله (d)</p> <p>17. رآتم (او هناست)</p> <p>18. اش نوى</p> |
|--|---|

(a) Future in *a*.

(b) Literal Translation. *How much that I have not seen you.*

(c) Future in *a* يري *ira*, he will see. Not much used vulgarly.

(d) Preterite of the *concave hamzated* verb *شاء* he desired, fut. in *a* *يشاء*.

In this phrase, which the Moors always use when talknig of a future event, in obedience to the teaching of the *koran*, chapter XVIII verse 23, the preterite has the meaning of our present by means of the preposition *ان* *if*, which precedes it.

(e) Future in *i*.

- | | |
|--|---|
| 19. What didst thou intend? | 19. اش ينوي |
| 20. What will he intend? | 20. اش نويت |
| 21. He will intend an evil to his enemy. | 21. ينوي واحد الشر في العدو (او الطليب) |
| 22. He was born in Constantinople. (a) | 22. خلف في اسطنبول |
| 23. I was born in Granada (Comp. 7). | 23. انا خلفت في غرناطة |
| 24. Thou wast born in Algiers. | 24. انت خلفت في الجزائر (b) |
| 25. They were born in Tripoli. | 25. هم خلفوا في طرابلس |
| 26. He buried his enemy. | 26. دفن العدو (او الطليب) ذياه |
| 27. They have buried a Christian. | 27. دفنوا واحد النصراني |
| 28. Where did they bury him? | 28. باين يدفنوه |
| 29. They buried him in the Christian's cemetery. | 29. يدفنوه في المقابر ذالنصارى |
| 30. You will bury him in the Moor's cemetery (Comp. 13). | 30. تدفنوه في المقابر ذالمسلمين |
| 31. He folded the paper and placed it on the chair (Comp. 13). | 31. طوى الكاغط وعمله على الشلية |

(a) Triliteral regular verb, fut. in *a* (lit. fut. in *o*), signifies *literally created*.

(b) جَزَائِر *literally signifies islands*, i.e. plural of جَزِيرَة *island*. *Vulgarly* it is pronounced *zira*, and *zair*. An *Algerian*, or an *islander* جزيري *jazirî*, or vulgarly زيري *ziri*.

Pronunciation of the foregoing.

- | | |
|--|---|
| 3. ... <i>ahdû</i> (or <i>waâdû</i> . | 18. ... <i>nûa</i> . |
| 6. ... <i>tûa</i> ... | 21. ... <i>adûû</i> (or <i>teleb</i>) . |
| 7. ... <i>âmelû</i> ... | 22. <i>Khalâk</i> ... <i>estانبûl</i> . |
| 10. ... <i>âid</i> ... | 24. ... <i>al-jezdîr</i> . |
| 14. <i>Eshhal lî</i> ... | 25. ... <i>trâbles</i> , |
| 15. <i>Râ-nî</i> ... | 26. <i>Defen</i> ... |
| 17. ... <i>temma</i> (or <i>henak</i>) . | |

Vocabulary.

(He) roasted شوى *shûa*, future in *i*, governs accusative.

Chickens (very young) فلاس *felales*, sing. see No. 92.

Green-pepper (capsicum) فلفلة *felfela*, pl. فلفل *felfel*.

Chestnuts (col.) فسطان or فسطال *kastal* or *kastan*, sing. in ة, pl. in ات.

(He) cauterized, branded كوى *kûa*, future in *i*, requires accusative, and preposition ل.

(He) vacated, emptied خوى *khûwa*, future in *i*, governs accusative.

Court in the middle of a house (Spanish patio) 1st. وسط الدار *wôst ed-dar*; 2nd. مراح الدار *merâhh ed-dar*.

Boil, tumour, postule, turuncle 1st. دمال *demmâl*, pl. دمامل *damamel* (92) and 2nd. حبوبة *hhébûba*.

Corner ركنة *rûkna*, pl. in ات (62).

COMPOSITION 39.

Who has come?—The prince of believers has come (Comp. 21).—The hunter (Ex. 7) has come from the mountain (Comp. 4).—Thy beautiful (Ex. 7) daughter (Comp. 6) has come

from the street (Ex. 7).—The servant-men (Comp. 15) of Ali have come, and have brought the merchant's sugar (Ex. 7). —I have come from the garden and I have brought the butcher's (Ex. 7) mule (Ex. 7).—This afternoon (Comp. 32) the peasant (Ex. 7) will come, and we will see a white (Ex. 7) horse.—Come (thou) soon (Ex. 31), and bring me (Ex. 34) the mule.—What did the cook-man (Ex. 21) roast.—He roasted a cock-chicken, and a cock (Comp. 11).—He will roast three (young) chickens and five cocks (Comp. 11).—Hast thou roasted the green-peppers.—I have roasted them.—Those Moors have roasted a sheep and a mûd of chestnuts.—The surgeon (Comp. 14) has cauterized the boil which he had on his hand.—They cauterized my wound (Comp. 35). (Ar. they cauterized me the wound).—The surgeon will cauterize thee that postule.—I cauterized (him) the wound which he had on his foot.—He emptied the sack (Comp. 24).—I have emptied the bottle (Comp. 9).—They vacated the patio.—He will vacate the house.—He will empty this sack of wheat into the chest (72).—They will empty the chests (72).—He put (Ex. 39) his haik on the table.—Which of you (139) put the wheat into the patio?—I put it (there).—Where will he put the tiles (Comp. 21).—He will put them in the stable (Ex. 19).—Put (thou) the tiles in that corner.

CHAPTER IV.

DERIVATIVE VERBS.

169. Derivative verbs are those which, in addition to the primitive radical letters, have in their root one or more auxiliary letters (145).

The derivatives of the trilateral primitive have ten formations, including the primitive, as shewn in the table hereunder.

TABLE of the derivative formations of the trilateral primitive regular verb كَتَبَ he wrote, or has written.

FORMATIONS.	FORMATIVE LETTERS.	EXAMPLES.
1st. primitive.	...	كَتَبَ
2nd.	...َ	كَتَبَ (a)
3rd.	...ِ (b)	كَاتِبَ
4th.	...ُ	أَكْتَبَ
5th.	...َ	تَكْتَبُ
6th.	...ِ	يَكْتُبُ
7th.	...ُ	اِنْكُتِبْ
8th.	...َ	اِكْتَسِبَ
9th.	...ِ	اِكْتَبَ
10th.	(c) ...ُ	اِسْتَكْتَبَ

170. Note that these formations are not applicable to all primitive verbs, for some have only one derivative, others two

(a) The above are given with the vowels taken by them in the classical Arabic, but it should be noted that vulgarly neither the first, nor the last vowels of the 4th, 5th, and 6th. formations are pronounced (30).

(b) The dots represent the radical letters i.e. the primitive form.

(c) Five other formations are omitted, because vulgarly they are not used.

three or four, and only practice and dictionaries can give an exact knowledge of the formations each verb may have.

The 2nd. and 5th. formations are in frequent use vulgarly, but the others are very rarely used. Indeed the 9th. formation is never used vulgarly.

The quadriliteral verb has four formations, but in the vulgar only one, the 2nd. is used. This receives a ت before the first radical letter of the primitive, and corresponds to the 5th. formation of the trilateral e.g. تطرف *tetartak* (he) burst; (تزلزل *lit.*) vulg. تَزْزِل *tézénzél*, It (the earth) quaked.

§ 1. IRREGULAR DERIVATIVE VERBS.

171. The derivatives of the irregular verbs are formed in the same manner as those of the trilateral regular (169) as may be seen in the following table.

TABLE OF DERIVATIVES OF IRREGULAR VERBS.

FORM.	MUTE.	ASSIMILATED.	CONCAVES.	CONCAVES.	CONCAVES.	DEFECTIVES.	HAMZATED.
1st.	حَبَّ	وَصَلَ	فَالَ	سَارَ	مَشَى	مَشَى	أَخَذَ
2nd.	جَبَّ	وَصَلَ	فَوَلَ	سِيرَ	مَشَى	مَشَى	أَخَذَ
3rd.	حَبَّ	وَصَلَ	فَوَلَ	سَارَ	مَشَى	مَشَى	أَخَذَ or وَأَخَذَ
4th.	أَصَبَّ	أَوْصَلَ	أَفَالَ	أَسَارَ	أَمَشَى	أَمَشَى	أَخَذَ
5th.	تَجَبَّ	تَوَصَلَ	تَقَوَلَ	تَسِيرَ	تَمَشَى	تَمَشَى	تَأَخَذَ
6th.	تَحَابَّ	تَوَاصَلَ	تَقَاوَلَ	تَسَاوَرَ	تَمَشَى	تَمَشَى	تَأَخَذَ or تَوَأَخَذَ
7th.	أَنْجَبَّ	أَنْوَصَلَ	أَنْفَالَ	أَنْسَارَ	أَنْمَشَى	أَنْمَشَى	أَنْأَخَذَ
8th.	أَحَبَّ	أَصَلَ	أَفْأَلَ	أَسَارَ	أَمَشَى	أَمَشَى	أَخَذَ or إِشْأَخَذَ
10th.	اسْتَحَبَّ	اسْتَوْصَلَ	اسْتَفْأَلَ	اسْتَسَارَ	اسْتَمَشَى	اسْتَمَشَى	اسْتَأْخَذَ

(a) See Note a to No. 169.

172. In the 8th. formation of the assimilated and hamzated verbs the first radical letter resembles the ٣ characteristic of the derivative form by the use of the *shidda*.

The second radical of the concave verbs, the ٠ or the ١٠

(157) is retained in the 2nd. 3rd. 5th. and 6th. formations and is changed into **ل** in the others.

Certain of the derivative of the concaves of the first class have, vulgarly, in the second radical a **ي** instead of a **و**, as if they were of the second class e.g. **فَيَمَ** *kaiiem* (for **فَوَمَ**) *he arose*, 2nd. formation of **فَامَ**, a concave verb of the 1st. class; **رَايَبَ** *raiieb*, (for **رَوَبَ**) (he) (it) *coagulated*, curded, and **تَرَايَبَ** *teraiieb*, (for **تَرَوَبَ**) *it coagulated* itself, i.e. the 2nd. and 5th. formations of **رَابَ**, also a concave verb of the first class.

In the 2nd. 3rd. 5th. and 6th. formations of the hamzated verbs the first radical letter is changed vulgarly into a **و**, for example, **وَأَخَّرَ** *ûkhkhar*, (he) *delayed procrastinated*; **تَوَأَخَّرَ** *tûkhkhar*, *he delayed himself*, for **أَخَّرَ** and **تَأَخَّرَ**.

§ 2. MEANINGS OF THE COMMONEST FORMATIONS.

173. The 2nd. formation gives the primitive verb a transitive meaning.

EXAMPLES.

Formation.

1 st . primitive	فَرَحَ	<i>farahh</i> , he rejoiced.
2 nd . do	فَرَّحَ	<i>farrahh</i> , he caused joy, he gladdened, he cheered.
1 st . primitive	حَزَنَ	<i>hházén</i> , he was grieved, he mourned.
2 nd . do	حَزَّنَ	<i>hhazzen</i> , he caused to grieve, he saddened.
1 st . primitive	خَرَجَ	<i>kharej</i> , he went out, he departed.
2 nd . do	خَرَّجَ	<i>kharrej</i> , he caused to go out, he sent out.

If the primitive verb be transitive the 2nd. formation renders it doubly transitive or energetic.

EXAMPLES.

1 st . formation (prim.)	كُتِبَ	<i>katab</i> ,	he wrote.
2 nd .	do	كَتَبَ	<i>kattab</i> , he caused to write.
1 st .	do	شَرِبَ	<i>shārab</i> , he drank.
2 nd .	do	شَرَّبَ	<i>sharrab</i> , he caused to drink.
1 st .	do	قُطِعَ	<i>kataa</i> , he cut.
2 nd .	do	قَطَعَ	<i>kattaa</i> , he cut into many pieces, or he cut up.
1 st .	do	بَكَى	<i>bekā</i> , he wept.
2 nd .	do	بَكَى	<i>bekkā</i> , he caused to weep (lit. أَبْكَى 4 th). (a)

174. The 5th. formation has mostly the meaning of our reflective verb, and also gives a sort of passive voice to the 2nd. formation.

EXAMPLES.

2 nd . Formation	بَدَّلَ	<i>béddel</i> , he changed, he removed.
5 th .	do	تَبَدَّلَ <i>tebeddel</i> , he changed himself (i.e. his apparent).
2 nd .	do	حَرَّكَ <i>hharrak</i> , he moved, he excited.
5 th .	do	تَحَرَّكَ (b) <i>téhharrek</i> , he was moved, was excited.
2 nd .	do	عَلَّمَ <i>allem</i> , he made to know, he taught.

(a) The 4th. formation has also a causative meaning but, vulgarly is but little used. In its stead the 2nd. formation is usually employed.

(b) In vulgar conversation the 2nd. formation is sometimes used instead of the 5th. Thus one says زَوَّجَ *zāuj* (he) was married instead of تزَوَّجَ *tezāuej*.

- 5th. Formation *تَعَلَّمَ tallem*, he was taught, he learned.
 5th. do *تَقَطَّعَ tekattaa*, he was cut, cut himself,
 from *فَطَعَ*.
 5th. do *تَوَلَّدَ talled*, he was engendered, was born
 from *وَلَدَ*.

175. The 6th. formation generally indicates an action common and reciprocal between two or more persons and as a rule it is used in the plural.

EXAMPLES.

- 1st. Formation *ضَرَبَ daráb*, he struck.
 6th. do *تَضَارَبُوا tedárbû*, they struck each other.
 1st. do *كَسَمَ kasém*, he divided, shared.
 6th. do *تَكَاسَمُوا tekdsâmû*, they divided, between them.

176. The 7th. and 8th. formations have generally the meaning of the 5th. i.e. they are reciprocal, and passive.

EXAMPLES.

- 1st. Formation *حَرَفَ hharak*, he burned.
 7th. do *انْحَرَفَ enhharak*, he was burned, it become
 burned.
 1st. do { *حَلَّ hhall*, } he opened.
 فَتَحَ fetahh }
 7th. do { *انْحَلَّ enhhall* } he (it) opened (itself),
 انْفَتَحَ enfetáhh } or (he) (it) was opened.
 1st. do *فَرَفَ farak*, he separated.
 7th. do *انْفَرَفَ enfarak*, he separated himself or
 was separated.

- 8th. Formation اِستَرَفَ *eftarak*, he separated himself or was separated.
- 1st. do جَمَعَ *jémáa*, he joined, he assembled.
- 7th. do اَنْجَمَعَ *enjemaa*, (vulgarly) he joined himself or was joined.
- 8th. do اِجْتَمَعَ *ejtemad*, (literally) he joined himself or was joined.
- 1st. do رَفَعَ *erfaa*, he raised.
- 8th. do اَرْتَفَعَ *ertéfâa*, he raised himself, or he was or became raised.

177. The 10th. formation indicates usually the petition or the desire of the action signified by the 1st. formation.

EXAMPLES.

- 1st. Formation غَفَرَ *ghafér*, he pardoned.
- 10th. do اِسْتَغْفَرَ *estaghfer* or *ettghafer*, (a) he sought pardon,
- 1st. do خَبَرَ (not used vulgarly) he knew, was aware of.
- 2nd. do خَبَّرَ *khabbar*, he made to know, advised, informed.
- 10th. do اِسْتَخْبَرَ *estakhbar* or *ettkhabar*, (b) he asked news, tried to know, he informed himself.

(a) In the vulgar tongue the 10th. formation is generally very irregularly pronounced, some letters being suppressed and others doubled. Thus they say سَنَى *senna* or سَنَى *esenna* or سَتَنَى *estenna*, he awaited, expected, instead of سَتَانَى *estana* 10th. formation of اَنْسَى *sanés* or اَسَانَسَ *essadnés* he became accustomed, instead of اِسْتَأْنَسَ the 10 formation of اَنْسَ.

(b) See above Note a.

- 1st. Formation عَلِمَ (not used vulgarly) he knew.
 10th. do اسْتَعْلَمَ *estdālem*, he desired to know, or to learn.

§ 3. CONJUGATION OF DERIVATIVE VERBS.

178. The derivative verbs are conjugated like the primitive, but the following remarks should be borne in mind.

1st. The initial ا of the 4th. formation is generally suppressed in the pronunciation. For example; one says اَعْطَى *ata*, instead of اَعْطَى *aāta*.

2nd. The initial ا of the 4th. 7th. 8th. 9th. and 10th. formations is always suppressed in the future: e.g. يَنْفَتَحُ *infetahh* he (it) will open (himself) (itself), future of انْفَتَحَ.

3rd. The ا prefixed to the imperative is dropped in all the formations: e.g. عَلِّمِ *allem* teach (thou) تَكَلِّمِ *tekellem* speak (thou).

4th. The vowel sound of the preterite, which is *a* or *e* is retained in the future and imperative, except in the 2nd. 3rd. 4th. 7th. 8th. and 10th. formations of the defectives which take *a* in the preterite and *i* in the future and imperative. (a)

(a) Classical the 2nd. radical letter in the preterite takes the *fathha* always, and in the future an imperative always the *kesra* except in the 5th. and 6th. formations when it has the *fathha*: thus 2nd. formation عَلَّمَ he taught, يُعَلِّمُ (he) will teach; 5th formation تَعَلَّمَ (he) learned, يَتَعَلَّمُ he will learn.

EXERCISE XL.

- | | |
|--|---------------------------------|
| 1. What did he teach thee? | 1. أش عليك (a) |
| 2. He taught me a trade
(craft). | 2. عليّني واحد الصنعة |
| 3. We have taught them the
song (57). | 3. عليّناهم الغنا |
| 4. I will teach them the les-
-son (Ex. 4). | 4. نعليهم الفراية |
| 5. Will you teach me (the)
grammar? | 5. تعليّني النحو |
| 6. The-master will teach
thee (the) grammar. | 6. المعلم يعلمك النحو |
| 7. He learned the lesson in
an hour. | 7. تعالم الفراية في واحد الساعة |
| 8. With whom didst thou le-
-arn to write (thou wilt
write). | 8. على من تعلّمت تكتب (b) |
| 9. I learned to write with the
Taleb (I will write). | 9. تعلّمت نكتب على الطالب |
| 10. He will learn (the) Arabic. | 10. يتعلم العربية |

(a) Future in *يعلم* *yallem* he will teach. The penultimate letter of the derivative verbs has generally the same vowel sound in the future as in the preterite; but the exception must be remembered. See No. 178.

(b) See note corresponding to No. 6 of Exercise 32, page 204.

- | | |
|---|--|
| <p>11. If thou sleepest (wilt sleep)
(a) thou wilt learn little.
(b)</p> <p>12. He meditated on God. (c)</p> <p>13. He thinks continually of
this orphan (<i>masc.</i>)</p> <p>14. I will think upon those or-
-phans.</p> <p>15. She thinks continually of
her children (sons).</p> <p>16. I will meditate day and
night upon the law of
God.</p> <p>17. He replied to (d) the Ge-
-neral's letter.</p> <p>18. They replied to their fa-
-ther.</p> <p>19. That rubicund person will
answer (to) the ques-
-tion (Comp. 39).</p> | <p>11. اذا تنعس بالزأف ما تتعلم
شي بالزأف</p> <p>12. هو ختم في الله</p> <p>13. هو ديا كيختم في هذا اليتيم</p> <p>14. انا نختم في هذوك اليتامى
(او لايتام)</p> <p>15. هي ديا كختم في اولادها</p> <p>16. انا نختم في النهار وفي
الليل في دين الله</p> <p>17. هو جاوب (او واجب) على
البراة ذا كلينار</p> <p>18. جاوبوا باباهم</p> <p>19. هذاك كالأعر يجاوب على
المسئسية</p> |
|---|--|

(a) 2nd. pers. future of the verb *نعس* *ndās* he slept.

(b) Literally translated; Thou wilt not learn much.

(c) 2nd. formation.

(d) Lit. واجب 3rd. formation, more commonly in the vulgar *واجب*

- | | |
|---|--|
| 20. I answered thy letter. | 20. جاوبت على برائك |
| 21. Answer (thou) for me. | 21. جاوب انتين علي |
| 22. That miser (Ex. 8) does
not think (on anything)
except money. | 22. هذاك البخيل ما كيخمم غير
في الدراهم |
| 23. The weaver gave me this
haik for thee. (a) | 23. الدراز اعطاني هذا الحايك
ليلك (او لك) |
| 24. Did the weavers give thee
anything? | 24. اعطوك شي حاجة الدرازة |
| 25. They have not given me
anything. | 25. ما اعطوني حتى شي |
| 26. I will give thee my sword. | 26. نعطيك السيف ذيلي |
| 27. Give (thou) me that cup. (b) | 27. اعطني هذيك الطاسة (b) |
| 28. The soldier will give thee
the musket. | 28. السخزني يعطيك المسكحلة |

Pronunciation of the foregoing.

- | | |
|-------------------------------|-----------------------------------|
| 2. ... ssanaa. | 16. ... fen-nehar. wa fel-lil ... |
| 5. ... en-nahhû. | 17. ... já-web (or wajebe) ... |
| 10. ... al-arbiya. | 19. ... záár ... |
| 11. Ida tenáás ... | 22. ... ghaîr ... |
| 12. ... khámmém ... | 23. Darráz áátá ... |
| 13. ... ðima ... îtim. | 24. ... darráza. |
| 14. ... îtama (or al-îtam). | 27. ... tásá. (b) |

(a) 4th. formation of ط

(b) Spanish word.

Vocabulary.

He finished, concluded, completed, perfected كَمَّلَ *kémmel*, governs accusative.

Building بَنَى *benî*, (*masc.*)

He helped, assisted عَاوَنَ *aaûen*, 3rd. formation, governs accusative, pronoun, and ب (prep.) with accusative noun.

Thing حَاجَةٌ *hhaja*.

Poor fellow, (lit. poorish, poor little fellow) دَرِيوِيَش *derîwish*. See No. 93.

He liked, (it pleased him) اَعْجَبَ *aqjeb*, 4th. formation, governs accusative pronoun.

Guncase سَرِير *sérîr*, pl. سَرَائِر *seraîr*.

Day after to-morrow بَعْدَ غَدًا *baad ghadda*.

(He) blessed بَارَكَ *bârak*, 3rd. formation, requires prep. فِي.

He bet, wagered تَخَاطَرَ *tekhâtar*, 6th. formation, requires prep. ب with a noun, and مَعَ with pronoun.

He sent, despatched, remitted 1st. صَرَدَ *sarred*; 2nd. سَيِّفَطَ *sâifét*, requires prep. ل with pronoun and accusative noun; 3rd. (*classical* اَرْسَلَ *arsel*, not of then used).

COMPOSITION 40.

Did he complete the building.—He finished it.—The masons (Comp. 15) have built the building.—When (Ex. 20) will they complete it.—They will complete it this week (60).—Did anyone help thee (141).—No one has helped me (142).—All of (143) them (everybody) helped him.—He assisted my sister (Ex. 10) Fatma (98).—He will help us with something.—Succour (thou) that poor blind man.—Succour ye that poor or-

-phan (Ex. 39).—Succour ye the orphans (Ex. 39) and God will bless thee.—That lad has pleased thee (Ex. 14).—He has pleased me much.—Did the wine please thee (Comp. 7).—It did not please me.—Did the dates please thee (Ex. 25).—Did the sea-sleeve please thee.—The gun-case pleased us.—You will like the kûskûsû (Comp. 28). (Ar. The kûskûsû will please thee).—God has blessed me.—God will bless thee.—God has blessed us.—We have wagered four bundkîs (Comp. 11).—Dost thou wish to bet?—I do not wish to bet with thee.—He sent me to the shop (73).—He sent him with a letter.—They sent the mule (Ex. 7) with the soldier.—I will send thee the letter the day after to-morrow.—I have sent the balance (scale) (Ex. 33) with thy manservant (Ex. 7).—Send me all the wool (58).

EXERCISE XLI.

1. He went to the garden
and has amused himself
very much. (a)

1. مشى للغرسه وتفرج بالزرايع

2. They have been amused
in the sport.

2. تفرجوا في اللعب

3. We will go to the moun-
-tain and will amuse
ourselves.

3. نهشوا للجبل وننتفرجوا

4. He became angry (b) with
us, and went to bed
(Ex. 13).

4. انقبض معنا ومشى للفراس

(a) 5th. formation.

(b) 7th. formation.

- | | |
|--|--|
| <p>5. If thou dost (wilt) not co-
-me (a) with me my fa-
-ther will be angry.</p> <p>6. I became angry with the
bride and I have aban-
-doned her. (b)</p> <p>7. He threw himself into the
tank. (c)</p> <p>8. They threw themselves
into the sea and they
were all drowned. (e)</p> <p>9. That madman (Comp. 15)
will throw himself from
the window if they (will)
do not bind him.</p> <p>10. He busied himself with
agriculture. (f)</p> <p>11. My cousin will employ
himself by writing.</p> | <p>5. إذا ما تجي شي معي ينفص
أبوي</p> <p>6. انبفصت مع العروسة وخليتها</p> <p>7. ارتمى (c) (أو تسيب) (d)
في السهريج</p> <p>8. ارتبوا للبحر وكلهم غرقوا</p> <p>9. هذاك للاحف يتسيب من
الطافة اذا ما يربطوه شي</p> <p>10. اشتغل بالبلاحة</p> <p>11. ولد خالي يشتغل بالكتابة</p> |
|--|--|

(a) See note to No. 27 of Exercise XXX, page 191.

(b) 1st. person preterite of the verb خالى *khalla*, 2nd. formation, *he aban-
-doned, left.*

(c) 8th. formation.

(d) 5th. formation.

(e) 3rd. pers. plural of verb غرق *gharak*, he sank.

(f) 8th. formation.

12. Thy brothers will employ themselves by reading.

12. اخوتك يشغلوا بالفراية

13. My cousin (son of maternal aunt) was astonished by his friend's death.

13. ولد خالتي استعجب (a) من موت صا حبه (او تعجب (b) في مرت صا حبه)

14. He 'his surprised at him.

14. يتعجب فيه

15. He begged forgiveness of God.

15. استغفر الله

16. He will beg forgiveness of God.

16. يستغفر الله

17. Ask him forgiveness for thy sins (Ex. 36).

17. استغفيرة من ذنوبك

18. He took (c) from me all I had (143).

18. زول لي كل ما كان عندي

19. Thy aunt took the handkerchief from him.

19. خالتك زولت له السبينة

20. Remove ye this mat from here (58).

20. زولوا من هنا هذه الحصير

21. We will remove this board.

21. نزلوا هذي الكشبة

22. The tailor sewed me (d) a suit (of clothes).

22. اخیاط خیط لي واحد الكسوة

(a) 10th. formation.

(b) 5th. formation.

(c) 2nd. formation.

(d) 2nd. formation.

- | | |
|---|--|
| <p>23. The seamstress sewed thee these trousers. (a)</p> <p>24. He will sew us the jelab (Ex. 24).</p> <p>25. Sew (thou) me this haïk (Ex. 17).</p> <p>26. His manservant poisoned (b) him.</p> <p>27. Her husband will poison her.</p> <p>28. His wife will poison him.</p> <p>29. This devil (spirit) has deafened me. (b)</p> <p>30. Those children (Comp. 19) have deafened me.</p> | <p>23. اكنيتاطة خيطة لك هذا السروال</p> <p>24. يخيطة لنا الجلاب</p> <p>25. خيطة لي هذا الحايك</p> <p>26. سممه المتعلم ذباله</p> <p>27. يسهها الرجل ذبالها</p> <p>28. تسمه امراته</p> <p>29. صممني هذا الجن</p> <p>30. هذوت العيال صمموني</p> |
|---|--|

Pronunciation of the foregoing.

- | | |
|---|--|
| <p>1. ... teférréj ...</p> <p>2. ... laïb.</p> <p>4. Enfákáz ...</p> <p>5. ... tejì ...</p> <p>6. ... arosa ... khllitsa.</p> <p>7. Ertéma (or tesîieb) ...</p> <p>8. ... gharkû.</p> | <p>10. Eshteghal bel-felahhd.</p> <p>11. Wâld khalî ... kitaba.</p> <p>12. khotek ...</p> <p>13. Wâld khaltî estâjeb ... (or tajjeb) ...</p> <p>18. Zâûel ... kan aîndî.</p> <p>21. ... khashba.</p> |
|---|--|

(a) A pair, plural سروال serâwel.

(b) 2nd. formation.

22. ... *khatiet* ...

23. *Semmem-û* ...

23. ... *serûal*.

29. *Sammem-nî* ... *al-jinn*.

Vocabulary.

(He) breakfasted (him) (i.e. entertained to breakfast) *فطار* *fettar*, governs accusative pronoun. Is of 2nd. formation.

(He) lunched (himself) (i.e. he) *تغدى* *tseghadda*, 5th. formation.

(He) lunched (him) (i.e. entertained him to lunch) *غدى* *ghadda*, future in *i*, governs accusative 2nd. formation.

He supped, dined *تعشى* *tashsha*, 5th. formation.

He dined (him) (i.e. entertained him to dinner or supper) *عشى* *ashsha*, future in *i*, governs accusative 2nd. formation.

(He) abandoned *خلى* *khalla*, future in *i*, governs accusative 2nd. formation.

(He) prayed *صلى* *sallâ*, future in *i*, governs accusative 2nd. formation.

Asha *عشا* (lit. *aisha* or *اتمة atema*). The hour at which Moslems offer the fifth daily prayer, i.e. an hour and a half more or less after sunset, *magreb*, (Ex. 33):

Dohr or dohor *ظهر*. The hour of the second daily prayer of Moslems, i.e. more or less, at 1 30. P. M.

Asar *عصر* or *assr*. The hour of the 3rd. daily prayer of Moslems i.e. between noon and sunset.

(He) sang *غنى* *ghanna*, future in *i*, 2nd. formation.

He rested, reposed, recovered (as from a sickness) *ارتاح* *ertahh*, 8th. formation of *راح*.

COMPOSITION 41.

I arrived at his house and he entertained (or he served me

to breakfast.)—He will entertain thee to breakfast.—They will give thee breakfast.—Give me breakfast.—He lunched at my house.—I lunched with that orphan (Ex. 40).—To day I will dine with the ambassador (Ex. 21).—He will dine with the Vizier (Ex. 7).—My uncle gave me dinner.—The cook (Ex. 21) will serve thee with dinner.—Who entertained thee to supper.—Give us supper.—I supped with the englishman (Ex. 30).—He will sup (dine) at 8 o'clock.—We will sup at the asha.—He left (left behind him) the carpet (Comp. 22) in the room (68).—They abandoned their arms (Ex. 10) fled (Comp. 34).—He will leave the load.—Leave (thou) it.—He prayed the magreb (Ex. 33) and will pray the asha.—The Moors prayed the dohor and the asar.—He sang very well.—The singer (Comp. 24) who has come from Marrakesh (Ex. 9) will sing this night (Ex. 32).—He rested from his work (Comp. 8).—The labourers rested (Comp. 15).—I will rest a little (Ex. 30-9).—Sit (thou) (Ex. 30) and rest a little.—We will sit, and (will) rest.

EXERCISE XLII.

1. He chose (a) saucepan
(with two handles).
2. They chose this place
(or site).
3. He will choose one of these
two.

1. اختار (a) واحد الطنجية

2. اختاروا هذي الموضع

3. يختار واحد من هذا الزوج

(a) 8th. formation.

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|---|---|
| <p>4. He needed money and I gave it him.</p> | <p>4. احتاج (a) الدراهم واعطيتهم له</p> |
| <p>5. My son will need a jelab. Wilt thou give it him?</p> | <p>5. ولدي يحتاج واحد الجلابة تعطيها له</p> |
| <p>6. I will give it him with much pleasure (literally to "on my head").</p> | <p>6. نعطيهما على راسي</p> |
| <p>7. I will need twenty ducats (60).</p> | <p>7. انا نحتاج عشرين مثقال</p> |
| <p>8. The Moors and the Christians have made alliance (confederated). (b)</p> | <p>8. المسلمين والنصارى تعاهدوا</p> |
| <p>9. The French and the Spaniards will join themselves (together).</p> | <p>9. يتعاهدوا الإسبانسييس والصينيول</p> |
| <p>10. My mother and my aunt embraced (c) and kissed (each other).</p> | <p>10. امي وخالتي تعانقوا وتباوسوا</p> |
| <p>11. He showed him the road</p> | <p>11. ورى (d) له الطريق</p> |
| <p>12. We will show the traveller the road to Fez.</p> | <p>12. نوروا للمسافر طريق فاس</p> |

(a) 8th. formation.

(b) 6th. formation.

(c) 6th. formation of عنق and of باس.

(d) Future in i, يوري iûrri; 2nd. formation of وري.

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|---|--|
| <p>13. Who cured (doctored)
thee.</p> <p>14. The surgeon has cured
me.</p> <p>15. The Spanish physician
will cure thee.</p> <p>16. He took us (led us) by the
hand. (b)</p> <p>17. Who will lead me to the
mountain?</p> <p>18. I will conduct thee.</p> <p>19. Thanks. (lit. tr. God will
bless thee). (c)</p> <p>20 The "white-washer" wa-
-kened me very early. (d)</p> <p>21. The blacksmiths wakened
me at day break.</p> <p>22. Waken (thou) me early.</p> <p>23. He became accustomed to
the work.</p> | <p>13. اشكون داووى (a)</p> <p>14. داواني الحجام</p> <p>15. الطيب الصبنيول يداويك</p> <p>16. اذانا في يده</p> <p>17. اشكون ياديني للمجبل</p> <p>18. انا ناذيك</p> <p>19. الله يبارك فيك</p> <p>20. البياض قيفني بكري بالتراب</p> <p>21. الخدادين قيفوني على المعجر</p> <p>22. قيفني بكوي</p> <p>23. سانس (اواستانس) بالخدمة</p> |
|---|--|

(a) Future in *i*, يداوي *idaai*; 3rd. formation of دوى.

(b) Future in *i*, يادى *ieddi*; 2nd. formation of ادى.

(c) See No. 2 of Exercise II, page 9.

(d) 2nd. formation.

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|---|-------------------------------------|
| 24. He will become accustomed to fasting (the fast) | 24. يسانس بالصيام |
| 25. Her father married (i.e. caused her to marry) her (to). (a) | 25. زوجها أبوها |
| 26. Her parents married her, (caused her to marry). | 26. زوجها والديها |
| 27. He married (himself) (to) (b) his cousin. (c). | 27. تزوج مع بنت عمه |
| 28. My brother married a shereefa. | 28. اخوي تزوج مع واحد الشريفة |
| 29. His sister married a shereef. | 29. اخننه تزوجت مع واحد الشريف |
| 30. If God will, they will be married this month. | 30. في هذا الشهر يتزوجوا ان شا الله |

Pronunciation of the foregoing.

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|--|---|
| 1. <i>Khatar ... tanjiia.</i> | 6. ... <i>alá rásî.</i> |
| 2. ... <i>modaa.</i> | 8. ... <i>tááhdû.</i> |
| 3. ... <i>wahhed min hadûm ez-zûj.</i> | 9. ... <i>al-fransîs ... es-sba-niûl.</i> |
| 4. <i>Ihataj ...</i> | 10. ... <i>táánkû tebâuesu.</i> |

(a) 2nd. formation.

(b) 5th. formation.

(c) Tr. lit. "daughter of paternal uncle"

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| 11. <i>Ur-ra ...</i> | 21. ... <i>ala al-fejér</i> (lit. <i>fejr</i>). |
| 12. ... <i>mesáfer ...</i> | 24. .. <i>bes-siám.</i> |
| 13. ... <i>ddâuk.</i> | 25. <i>zûûej-a ...</i> |
| 16. <i>Idda-nâ ...</i> | 27. <i>Tázûûej ... bent ámmû.</i> |
| 20. <i>Al-bâiyad fîyaknî békrî ...</i> | 28. ... <i>shérîfa.</i> |

Vocabulary.

(He) burned (himself) i.e. he was burned, **أنحرِب** *nhrak* or *enharak*, requires **ب** with an accusative.

Heat **سَخَانَة** *skhana* or *sekhana*.

Heat (of the sun) **كَايِلَة** *kaîla*.

He covered (with a garment) **عَطَى** *ghatta*; future in *i*, require an accusative and prep. **ب**.

Haik. See Ex. 17 and 22.

He covered himself (with a garment) **تَغَطَّى** *tgatta* or *te-ghatta*, requires prep. **ب** with a noun.

He mocked scoffed 1st. **تَمَسَّخَرَ** *temeskhar* or *temeskhar*; requires **عَلَى**; 2nd. **تَمَسَّكَّهَكَرَ** *temskkhkhar*, (irregular).

Old (substantive *adj.*) 1st. **شَايِب** *shaib* (signifies literally grey haired) pl. in **يَيْن**; 2nd. **شَيْخ** *shéikh*; pl. **شِيُوكْ** *shîûkh*, and **أَشْيَاكْ** *shîakh*.

He confounded (himself) disarranged itself etc. **تَخَرَّوْطَ** *tkharûet* or *tekharuet*.

He travelled **سَافَرَ** *safâr* 3rd. formation.

He spilled **هَرَّرَفَ** *harrak*; governs accusative.

Back (noun **ظَهْر** *dhar*, *dahr* or *dahar*; pl. **ظُهُور** *dhur thâr* or *tehor*).

(He) discharged, fired off shot, **خَرَّجَ** *kharrej*; requires accusative and **عَلَى** with a noun or pronoun.

Shot, (noun) عمارة *amara*; pl. عيار *amaïar*.

He brought up. educated (american "raised" ربى *rabba*;
future in *i*, governs accusative.

Fear (noun) خوف *khaûf*.

They met (each other) تلاقوا *tlakaû* or *telakaû*; 6th. formation.

(He) entertained ضيىف *daïïef*; governs accusative.

The two ships, السراكب - زوج *al-mrakéb* or *al-marakéb bez-zuj*.

COMPOSITION 42.

The camel driver (Comp. 10) was burning with fever (lit. *heat*).—The kaid's house has been burned (Ex. 10).—He will be burning with fever.—That woman covered her son with the jelab (Ex. 24).—Those fishermen (Comp. 24) covered themselves with their haïks.—What (Comp. 36) shall we cover ourselves with.—That scoffer (Ex. 31) made fun of (mocked) this old man.—He will not make fun of me.—The earth (Comp. 3) quaked (170) and we were much (Comp. 35) afraid.—Will the earth tremble to night? (Ex. 32).—If God will it will not tremble (quaked) (Ex. 13).—He muddled the water in the tank (Comp. 27).—The river (Ex. 31) has been muddled.—I travelled by day and he travelled by night (Ex. 40).—He will travel by sea, and I will travel by land (Ex. 30).—Did you spill the water on the ground.—He spilled the oil on my back.—He fired a shot at (against) a Christian (Ex. 14).—I will fire a shot at them.—They have fired many shots at us.—This (person) brought up his children (Ey. 10) well.—My mother educated me in the fear of God.—Who will educate (bring up) my children?—They met (each other) in the Ceuta

(Ex 21) road (22).—They met each other in the fundak.—
We met (each other) the day before yesterday (Ex. 23) in
Rabat (Ex. 9).—The two ships met in the strait of Gibraltar
(Comp. 27).—He entertained the poor (Comp. 17) in his house.
—They entertained us in their house.—Who will entertain us
to night.—Someone will entertain us.

EXERCISE XLIII.

- | | |
|---|---|
| 1. He awaited thee in the house. | 1. استاك (او استاناك) في الدار |
| 2. They awaited us in the street. | 2. استونا في الزنقة |
| 3. Await (thou) me in the market. | 3. استني انتين في السوق |
| 4. I will not wait here. | 4. انا ما نستى شي هنا |
| 5. He has at this moment called us. | 5. عيط علينا في هذا الوقت |
| 6. They called them hurriedly. | 6. عيطوا لهم بالغلاف (او بالزربة) |
| 7. Call (thou) him. | 7. عيط له (او عليه) |
| 8. He paid him all his debts. | 8. خاصد في ديوند كلهم |
| 9. He paid me the debt. | 9. خاصني الدين |
| 10. I will pay thee all that I owe thee (Ex. 38). | 10. نخلصك كل ما (او في كل ما) كنتساني |
| 11. Pay (thou) me what thou owest me (Ex. 38). | 11. خاصني الي كنسالك |

12. Did he prepare the arms.

12. وَجَدَ السَّيَاحَاتِ

13. He prepared them very early.

13. وَجَدَهُمْ بِكَوْنٍ بِالزَّائِ

14. I have prepared (a) them this morning.

14. وَجَدْتَهُمْ فِي هَذَا الصَّبَاحِ

15. Have you prepared the supper (57).

15. وَجَدْتُمُ الْعِشَاءَ

16. The cook (m.) will prepare it.

16. الطَّيَّاحُ يُوْجِدُهُ

17. He passed the night (Ex. 27) in the mountain.

17. جَوَزَ الْعِشِيَّةَ فِي الْجَبَلِ

18. We have passed the day (Ex. 27) without food (without eating). (Ex. 24).

18. جَوَزْنَا (أَوْ فِيلْنَا) النَّهَارَ بِلَا مَأْكَلَةٍ

19. I have quarrelled with your brother.

19. خَاصَمْتُ مَعَ إِخَاكُم

20. Thy cousin (maternal) has quarrelled with them all. (b)

20. وَلَدَ خَالِكَ خَاصِمٌ مَعَهُمْ كُلَّهُمْ

(a) A *shidda* is placed over the formative or auxiliary letter ت when the third radical letter preceding it has no vowel and is a ط or ظ or ض or ذ or ت and in this case their pronunciation and mark are dropped, e.g. وَجَدْتُ *újjett*, for وَجَدْتُ *újjedt*. See thou receivedst etc. page 51 and the verb. to take No. 165.

(b) 3r. formation,

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|---|---|
| <p>21. We will not quarrel.</p> <p>22. He "took out" (173) the grass (Comp. 26) from the garden.</p> <p>23. Thy mother took out the chocolate from the chest.</p> <p>24. He took out the kaftan and presented it to me.</p> <p>(b)</p> <p>25. Who "presented the with" this mule?</p> <p>26. The administrator presented it to me (Ex. 12).</p> <p>27. Will he present me with anything?</p> <p>28. They will not present thee with anything.</p> <p>29. We will send out the mare to the market.</p> <p>30. He broke the cup.</p> <p>31. They broke the inkstand and the pens.</p> | <p>21. ما نخاصموا شي</p> <p>22. خرج الربيع من الغرسة</p> <p>23. يتاسى خرجت الشكلاط (a) من الصندوق</p> <p>24. هو خرج الفبطان وهداها لي</p> <p>25. اشكون هدى لك هذا البغلة</p> <p>26. هداها لي الامين</p> <p>27. يهدي لي شي حاجة</p> <p>28. ما يهدوا لك حتى شي</p> <p>29. نخرجوا العودا للسوف</p> <p>30. هرس (او كستر) الكاس</p> <p>31. هرسوا الدواية والفلوم</p> |
|---|---|

(a) Spanish word.

(b) A species of tunic worm by Moors generally and also by some of the Sultan's soldiers.

32. Wilt thou break the bottle?	32. تفوس الرضومة.
33. I will not break it.	33. ما نفوسها شي.
34. Thou hast broken the plates.	34. انت هرسط الطباسيل.

Pronunciation of the foregoing.

5. <i>Aïet ... âdkt.</i>	15. <i>Ujjedtâ ...</i>
6. ... <i>bel-klak</i> or <i>kalak</i> (or <i>bez-zerba.</i>	20. ... <i>khasem ...</i>
8. <i>Khallesû ... diûnû ...</i>	23. ... <i>choklat ...</i>
9. ... <i>dîn.</i>	24. ... <i>kaftan ...</i>
12. <i>Ujjed ...</i>	25. ... <i>hda</i> or <i>heda ...</i>
14. <i>Ujjed tâm ...</i>	30. <i>Harres</i> (or <i>késsar</i>) ...
	34. ... <i>tbâsil</i> or <i>tabâsil.</i>

Vocabulary.

He tarried, lagged, was late تعطل *tsattal*.

» » » » » in coming تعطل على السجى
taattal ala al-mejî.

Was sold, became sold انباع *enbââ*, 7th. formation.

Was or became adjusted, conformed, agreed together اتفق
ettefak; 8th. formation of وقفى requires prep. مع.

He brought down, laid down 1st. هبط *habbet*; 2nd. نزل *nezzel*,
requires accusative.

He went up, ascended, took up طلع *talla*, requires acc.

Store (noun) 1st. مخزن *makhzen*, plural مخازن *mekhazen*;
2nd. خزين *khazîn*; pl. خزائن *khazâin*.

(He) freed, saved 1st. سلك *sellek*; 2nd. فلت *fellet*; 3rd.
اعتق *aatak*, governs accusative and require prep. من.

Was or became, freed, saved 1st. *فلت* *felét*; 2nd. *سلت* *selék*; 3rd. *نجى* *neja*, fut. in *a*, require prep. *عن*.

(He) filled *عمر* *ammar*, governs accusative and requires prep. *ب*.

Land (noun), ground, soil *تراب* *tardb*.

Hole (in a garment, vessel or building) *ثقب* *tzokba*, plural *أثقاب* *tzekab*.

(He) merited, deserved *استأهل* *estahel*, 10th. formation of *أهل*, governs accusative.

(He) mixed *خاط* *kallet*, governs accusative.

(He) wetted *فتركت* *fezzeg*, (hard *g* as in egg) governs accusative.

Fez Cap. (red cap. worn by Moors) *طربوش* *tarbûsh*, plural *طرابش* *tarabêsh*.

They forgave (each other) *تسامحوا* *tesâmhhû*, 6th. formation.

(He) changed, exchanged (money) *صرب* *ssarref*, gover. accusative.

(He) asked, enquired, questioned, interrogated *سفسف* *sakssa*, future in *i*: *يسفسف* *îsaksî*, requires prep. *على* and an accusative.

COMPOSITION 43.

To-day (Ex. 12) the letter-courier (Comp. 18) has been delayed very much.—They were late (tardy) in coming.—The horse was sold for fifty dollars (Ex. 19).—All the oranges (Ex. 18) have been sold.—It will be sold dear (Comp. 14).—He agreed with the cafe-keeper (Comp. 16).—They agreed with the merchant (Ex. 8).—With whom (139) shall our brother deal? (i.e. come to an agreement with?)—He will

(arrange) agree with that Mogador merchant (Comp. 14).—He took up the tables (Comp. 19) and brought down the chairs (Comp. 13).—They brought down the sacks (Comp. 24), filled them (Comp. 38) with wheat, and took them up to the store.—The learned men (86) met together (176) in the mosque (70).—The mountaineers (86) met together in the market.—He saved his sister (Ex. 10) from death (Comp. 26).—They delivered us from the thieves (Comp. 15).—He will deliver him from his enemies (Ex. 17 and 39).—He saved me from death.—He filled the hole with earth.—Didst thou fill the bottle with wine?—Have (Comp. 25) you filled the sack with wheat?—He deserved the pay for his work (Comp. 8).—He will merit the money for his work.—He mixed the wine with water.—My sister mixed it all.—They mixed the wheat with the barley (Ex. 21).—The manservant wetted the fez-cap.—They wetted the barley.—The Kadi (Comp. 7) and the Fakih (Ex. 17) forgave each other.—Didst thou exchange the bundkî (Comp. 11).—I will change it.—Who asked for me?—They questioned me about the war (Comp. 27).—He will enquire about my (bodily health) health (Ex. 11).

CHAPTER V.

THE PASSIVE VOICE.

179. In classical Arabic the passive voice is formed from the active voice by means of the vowels or accents, but vulgarly the passive voice is entirely in disuse, excepting in the participle. Its place is supplied either by the use of formations

5th. 7th. and 8th. which have a passive signification, (174 and 176) or by changing the passive into the active voice, i.e. by placing the ablative agent in the nominative with an active verb in agreement therewith, and putting the nominative into the accusative. If the ablative agent in such an instance be not expressed in the sentence the verb is used in the plural.

EXAMPLES.

- 1st. My book was burned انحرق كتابي *enhharak kitsabî*.
- 2nd. The fire went out (extinguished itself) انطفأت النار *entefats en-nar*.
- 3rd. The month ended (became ended) انتم الشهر *entamm esh-shahr* (or *shahar*).
- 4th. Everything was created by God الله خلق كل شيء *allah khalak kull shî* (lit. tr. *God created everything*).
- 5th. The Sultan was hated by the Vizier الوزير كره السلطان *al-ûzir kerah al-sûltan* (lit. tr. *The Vizier hated the Sultan*).
- 6th. Kador was overcome by Joseph يوسف غلب فدور *yûsef ghalâb kaddûr* (lit. tr. *Joseph overcame Kador*).
- 7th. The Sultan was hated كرهوا السلطان *kérhû es-sultan* (lit. tr.: *they hated the Sultan*).
- 8th. Kador was conquered غلبوا فدور *ghalbû kaddûr* (lit. tr.: *they conquered Kador*).

EXERCISE XLIV.

1. The lime-burner was che-
-ated (a) by this moun-
-taineer.

1. هذا الجبلي غش الجيار

(a) غش *ghashsh*. Future in o, mute verb.

- | | |
|---|--|
| <p>2. Thou wast cheated (a) by thy (Ex. 41) brothers.</p> <p>3. That chatterer has been cheated by the lads.</p> <p>4. This soldier (infantryman) was cheated by the mu-kuddum. (b)</p> <p>5. This mule was bought by me.</p> <p>6. This dress was sewen by the tailor.</p> <p>7. The charcoal-sellers have been overcome by the fire wood-sellers. (c)</p> <p>8. The jellabs (Ex. 24) were sewen by my uncle.</p> <p>9. This Frenchman has been overcome by that Spaniard.</p> <p>10. The Kaliph of Cordoba was conquered by the Christians.</p> | <p>2. اخوتك غشوك</p> <p>3. العيال غشوا هذاك الهدراوي</p> <p>4. المتقدم غش هذا العسكري</p> <p>5. انا شريت هذي البغلة</p> <p>6. الحياط خيط هذي الكسوة</p> <p>7. الخطاين غلبوا البحامين</p> <p>8. خالي خيط الجلاب</p> <p>9. هذاك الصبنيولي غلب هذا الجرانساوي</p> <p>10. النصراني غلبوا خليفة فرطبة</p> |
|---|--|

(a) Tr. lit. Thy brothers will cheat thee.

(b) Arabic word Guardian. Here it means the functionary in charge of a quarter of a town, or in charge of a village, or sanctuary.

(c) Tr. lit. The firewood-sellers overcame the charcoal sellers.

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|---|-------------------------------------|
| 11. The cup was (became)
broken. (a) | 11. تنهرس الكأس |
| 12. The bottle will break
itself (i.e. will become
broken). | 12. تنهرس الرضوة. |
| 13. The bell (b) was heard. | 13. انسمع النافوس |
| 14. The music will be heard
(i.e. will make itself
heard) in the window.
(c) | 14. الموسيعة تنسمع من الطاقة |
| 15. The letter was written by
the Sherif. | 15. الشريفي كتب البراة |
| 16. This chapter was written
by the Fakih. | 16. الفقيه كتب هذا الباب |
| 17. The prince was obeyed.
(d) | 17. طاعوا الامير |
| 18. The Sultan's son will be
obeyed. | 18. يطيعوا ولد السلطان |
| 19. This book was printed in
Alexandria. (e) | 19. هذا الكتاب انطبع في
اسكندرية |

- (a) 5th. formation of حرس.
 (b) 7th. formation of سبع.
 (c) Spanish word.
 (d) Tr. lit. They obeyed the prince.
 (e) 7th. formation of طبع.

- | | |
|--|---|
| <p>20. Thy words will be understood (Comp. 38) by all the people.</p> <p>21. He was known (in acquaintance with).</p> <p>22. He was "brought in" (i.e. made to enter) by force). (a)</p> <p>23. This money was gained by me.</p> <p>24. He was searched for by sea and by land.</p> <p>25. This robber was caught by the soldiers, (police).</p> <p>26. The money will be divided into two parts. (b)</p> <p>27. The Bey was tied to a column.</p> <p>28. He was killed in the prison. (c)</p> <p>29. He will be killed in the market.</p> | <p>20. الناس كلها يفهموا كلامك</p> <p>21. عرفة</p> <p>22. دخلوه بالزور</p> <p>23. انا ربحت هذوم الدراهم</p> <p>24. فتشوا عليه في البحر وفي البر</p> <p>25. هذا السارق فبضوه المخزنية</p> <p>26. المال ينقسم على زوج</p> <p>27. ربطوا الباي في واحد السارية</p> <p>28. اُقتل في الحبس</p> <p>29. يفتل في السوق</p> |
|--|---|

(a) دخل dakhkhal, he brought in, introduced.

(b) انقسم enkasem, became divided: 7th. formation.

(c) اُقتل 7th. formation.

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|---|---|
| <p>30. All the lieges (subjects) will be governed with gentleness. (a)</p> <p>31. This "zauia" (b) was pulled down (razed) (demolished) (c) by the infantry soldiers.</p> | <p>30. الرعية كلها تحكم بالطاعة</p> <p>31. العسكرية طيحوا هذي الزاوية</p> |
|---|---|

Pronunciation of the foregoing.

- | | |
|---|--|
| <p>4. Mokadem ... ascarî.</p> <p>7. Al-hhattabîn ...</p> <p>9. ... fransaûi.</p> <p>11. Tehârres ...</p> <p>13. Ensemaa en-nakûs.</p> <p>14. Al-mûsika ...</p> <p>19. ... entebâd ...</p> | <p>22. Dakhkhalûh bez-zéz.</p> <p>26. ... ienkasem âlâ zûj.</p> <p>28. Enketél ...</p> <p>30. ... tenhhekem ...</p> <p>31. Al-asacariia tiiahhu ...
zaûia.</p> |
|---|--|

Vocabulary.

Master-craftsmen معلمين mallemîn.

Was or became hot سخن eskhan, future in â.

The "mohtasseb" (overseer of markets, weights and measures etc.) محاسب mohhtseb, pl. in بين (classical word محاسبين).

Fish (noun) col. حوت hhot or hhout, pl. in ات (62), unit, حوتة hhotâ.

(a) انحكم enhhekem, was ruled: 7th. formation.

(b) "Zaûia" Literally means corner of an angle. It is a chapel, or sanctuary, containing the grave of some saint.

(c) طيح tiiahh, He demolished, pulled down, is the 2nd. formation of طاح tahg, he fell (Comp. 34).

Enemy, sing. see Ex. 39, pl. 1st. اعديان *aodian* and اعدا *ada*;
2nd. طلبان *tolban*.

Went out (or) was extinguished انطفئ *entefa*; 7th. formation.

Was hired (or) became hired انكروى *enkeru*; 7th. formation.

COMPOSITION 44.

His words have been well interpreted (Ex. 31) Our son has been scratched by the lads (Ex. 31).—This candlestick was tinned by the tinsmith.—Thou wast robbed (Ex. 31) last year (Comp. 33).—I was loved (Ex. 32) by all.—My sons (Ex. 10) will be loved (155) by their masters (teachers).—They were loved (155).—The door was shut by him (Ex. 32).—They were stung (or bitten) by the bees (Ex. 32).—The water was (or became) heated.—The money was restored (Comp. 32) by the thieves.—The butter has been weighed (Ex. 33) by the mohtasseb.—The fish (col.) have been weighed by the mohtasseb.—Thou shalt be believed (Ex. 34).—Thou wilt be seen (Comp. 34) by all.—He was feared (Ex. 35) by his children.—The fish was sold (Comp. 43).—The sheep will be sold (Comp. 24).—My benefits will be forgotten (Ex. 36).—These stones were thrown (Ex. 36) by our enemies.—The fire we lighted (Comp. 30) has gone out.—This mare was bought by Ali.—The mosque of Cordoba was built by the Kaliph Abderrahman (Comp. 36).—My house was built of wood.—My garden was hired (became hired).—I will be protected by the Spanish Consul (Ex. 37).—The wicked people will not be protected by us (Ex. 37).—That story was related by thee (Comp. 37).

CHAPTER VI.

MOODS AND TENSES.

180. As has been already stated (No. 149) the verb in Arabic has only two moods and two tenses. The *preterite* corresponds to the two forms of past tense used by us (e.g. past “ I killed ” perfect past I killed).

The *future* tense corresponds to our future imperfect. Let us now see how the Moors supply the remaining moods of our conjugation.

INDICATIVE.

Present.

181. To express our present indicative the Moors prefix a كى or a ت to the future: e.g. I make (or do) I do make I am making كنعمل *kanamel* or تنعمل *tanamel*. Thou makest, dost make, art making, or art doing كعمل *katamel*. He makes (or etc. etc.) تنعمل *tatamel* etc. etc.

The ت is the prefix used at certain places of the west coasts of Morocco, and the كى that used in the northern provinces.

The Arabic *future* frequently expresses the meaning of our *present* tense even without the prefixing of كى or ت: e.g. knowest thou Kaddor فتور *taaraf Kaddâr*. I know him نعرفه *naarfû*, instead of كنعرفه *katsaref* and كنعرفه *kanarfû*. If thou workest I will give thee a present نعطيك واحد اذا تخدم *idâ tekhdem natik walhed al-hediia*.

The present tense is also expressed by the active participle

or by a verbal adjective: e.g. I go, I am going, I do go, انا ماشي *aná mashî* (or *ghadî*. Thou goest انت ماشي *anta mashî* (or *ghadî*.)

We go, etc. (او غاديين) *hena mashîin* (or *ghadiîn*.)

They go, etc. (او غاديين) *hûm mashîin* (or *ghadiîn*.)

Finally there are instances in which our present is expressed by the Arabic preterite: e.g. If thou wishest ادا حبيت *ida hhabbitî*, what dost thou wish? اش حبيت *ash hhabbitî*. Nevertheless such sentences may also be rendered by using the present or the future.

IMPERFECT PAST.

182. The imperfect past of the indicative is formed by prefixing كان *kan* (158) to the future: e.g.

- | | | | | |
|-------|---|--------------------------------|--------------|----------------------|
| Sing. | { | 1 st . I was making | كنت نعمل | <i>kûnt namel.</i> |
| | | 2 nd . Thou wast » | كنت نعمل | <i>kûnti tamel.</i> |
| | | 3 rd . He was » | كان يعمل | <i>kan îamel.</i> |
| Pl. | { | 1 st . We were » | كانا نعملوا | <i>kana namelû.</i> |
| | | 2 nd . You were » | كانوا تعملوا | <i>kûntû tamelû.</i> |
| | | 3 rd . They were » | كانوا يعملوا | <i>kanû îamelû.</i> |

Sometimes the present tense (in N. Morocco at anyrate) is used with the verb كان *kan* to express the imperfect past.

The imperfect may be rendered also by the preterite of the verb كان and the participle of the verb it is desired to conjugate, e.g. I was going انا كنت ماشي *ana kûnt mashî*. Thou wast going انت كنت ماشي *anta kûnti mashî*, etc. etc. I was dwelling, (residing) انا كنت ساكن *ana kûnt sakên*.

Thou wast dwelling (residing) انت كنت ساكن *anta kûnti sakén*. He was dwelling (residing) هو كان ساكن *hûa kan sakén*, etc. etc.

PLUPERFECT.

183. The pluperfect past is formed by putting the verb in the preterite together with the preterite of the verb كان e.g.

Sing.	{	1st. I had made	كنت عملت	<i>kûnt amel.</i>
		2nd. Thou hadst made	كنت عملت	<i>kûnti amelti.</i>
		3rd. He had made	كان عمل	<i>kan amel.</i>
Pl.	{	1st. We had made	كانا عملنا	<i>kûnna amelna,</i>
			etc. (a)	

FUTURE PERFECT.

184. This tense is formed by placing the future of the verb before the preterite, of the verb it is desired to conjugate: e.g.

Sing.	{	1st. I shall have made	نكون عملت	<i>nkûn or enkûn âmelt.</i>
		2nd. Thou shalt have made	تكون عملت	<i>tkûn or tekûn âmelti.</i>
		3rd. He shall have made	يكون عمل	<i>ikûn amel.</i>
Pl.	{	1st. We shall have made	نكونوا عملنا	<i>nkânû or enkânû dmélnâ, etc.</i>

IMPERATIVE.

185. The third persons masc. and fem. of the singular and

(a. There are instances, however, in which the pluperfect and the imperfect past are expressed by the preterite alone without using the verb كان.

the 1st. and 3rd. of the plural which the Arabic imperative lacks, (or wants) are rendered by using the future e.g.

Let him make *يعمل* *iaāmel*.

Let her make *تعمل* *taāmel*.

Let us make *نعملوا* *nāāmelû*.

Let them make *يعملوا* *iaāmlû*.

If the imperative be in the negative all the persons are expressed by the future the negation *ما* *ma* being placed before the verb, and the word *شي* *shî* after it; e.g.:

Do (thou) not make *ما تعمل شي* *ma taamel shî*.

Do (ye) not make *ما تعملوا شي* *ma taamlû shî*.

SUBJUNCTIVE MOOD.

Present, imperfect, and future tenses.

186. The present, imperfect past. and simple future of our subjunctive are expressed by the future of the indicative e.g.

I desire that thou make (a) him *كنحبت تعمله* *kanhhebb taamlû*.

I desire that you make him *كنحبت تعملوه* *kanhhebb taamlûh*.

He desired that I should (or shall) make him *حبت انا نعماد* *hhebb ana neamlû*.

He said that he would make him *قال يعمله* *kal iaāmelû*.

If thou make him I will be happy *لوكان تعمله نكون فرحان* *laûkan taamlû enkûn farhhan*.

I would make him, if he should desire *انا نعمله لوكان يحب* *ana naumelû laûkan ihhebb*.

(a) By Translation *him* is used in the above examples as supplying the place of an Arabic masc. noun in the accusative case.

When you will make him I will be happy حين تعمله نكون
هـرحان *hîn or hhâin taamlû enkûn farhhân.*

He will come when I should make him يجي حين انا نعمله
îji hâin ana naamlû.

Preterite, perfect, and pluperfect.

187. To express the subjunctive, preterite, perfect, and pluperfect the Arabs use the preterite of the indicative: e.g.

I doubt (suspect) that he has made him (a) 1st. كنشكت هو *kanshékk hûa aamlû*; or, 2nd. كنشكت بانه عمله *kanshékk bian-nû* (more vulgarly *bainnû*) *aamlû*. The word بان is composed of the particle (or preposition) ب, and ان that. This word ought to be followed by a noun, or a suffixed pronoun, but vulgarly it is very little used.

If thou hadst come we would have made him (a) لوكان
عملناه جيت لوكان *láûkan jiti láûkan amelnah*; or 2nd. لوكان
جيت يكون عملناه *láûkan jiti ikân amelnah*. See No. 217.

Sometimes our subjunctive pluperfect is rendered in Arabic by the same tense of the indicative (183) e.g.

I would have made him (a) if I would have desired انا
كنت عملته لوكان كنت حبيت *ana kûnt ameltû láûkan kunt hhabbît.*

If thou had desired we would have done لوكان كنت حبيت
لوكان كنا عملناه *láûkan kûnti hhabbîti láûkan kânnâ amelnah.*

THE INFINITIVE MOOD.

Present.

188. Our infinitive present, preceded by another verb, and

(a) See note a page, 299.

with or without a preposition, is expressed in Arabic by the indicative future tense: e.g.

I desire to make كُنْهَبْ نَعْمَلْ *kankhebb nâamel*, (lit. tr. *I desire I shall make*).

He came to make جَا يَعْمَلْ *jad îaamel*, (lit. tr. *he came he shall or will make*).

Man was created to work خُلِقَ الْإِنْسَانُ بِأَنْ يَخْدُمَ *khlak or khalak al-insan bash îkhdem or îekhdem*.

EXERCISE XLV.

- | | |
|---|---|
| 1. I see a liar (tr. lit. untruthful man) (Comp 34)
(Ex. 8). | 1. كُنْشَوِّبْ وَاحِدَ الرَّجُلِ كَذَّابٍ |
| 2. See'st thou a cowardly soldier (Ex. 44). | 2. كُنْشَوِّبْ وَاحِدَ الْعَسْكَرِيِّ خَوَّافٍ |
| 3. She sees her husband (Ex. 25). | 3. هِيَ كُنْشَوِّبْ الزَّوْجَ ذِيَالِهَا |
| 4. We see the good mirror (Ex. 8). | 4. كُنْشَوِّبُوا الْمِرَايَةَ الْمَاضِيَّةَ |
| 5. Do you see that scarlet pink. | 5. كُنْشَوِّبُوا ذِيكَ الْفَرْنِقْلَةَ الْحُمْرَا |
| 6. I see a black horse (Ex. 8). | 6. تَنْشَوِّبْ وَاحِدَ الْعُودِ الْكَحْلِ |
| 7. What art thou doing? (or making?) | 7. أَشْ كُنْتَعْمَلُ |
| 8. I am seeing the mosque. | 8. كُنْشَوِّبُ الْجَامِعَ |

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|---|----------------------------------|
| 9. I am complaining of the malefactors (Ex. 37). | 9. كنشكي بالناس الفباح |
| 10. He protects the good people. | 10. هو كيحمي الناس الملاح |
| 11. She requests (Ex. 37) (to have) the long table. | 11. هي كتطلب المائدة الطويلة |
| 12. We demand our salary (pay wages etc.) (Comp. 25). | 12. كنطلبوها لاجرة ذيلنا |
| 13. He narrates (Comp. 37) what he heard. | 13. هو كيحكى ذي سمع |
| 14. He is hunting (or he hunts). | 14. هو كيصاد |
| 15. They are hunting in the mountain. | 15. كيصادوا في الجبل |
| 16. He was able to write. | 16. هو قدر (او نجم) يكتب |
| 17. I am not able to eat. | 17. ما نقدر شي ناكل |
| 18. We are not able to write. | 18. ما نقدر (او نجم) شي نكتبوا |
| 19. Does he bring the rope (Ex. 9). | 19. جاب الحبل |
| 20. I do not know. | 20. ما نعرفه شي |
| 21. Where goest thou? | 21. لاين ماشي (او غادي) انت |
| 22. I am going to Marrakesh (Morocco city). | 22. انا ماشي لمراكش |

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|--|---------------------------------|
| 23. Where are they going to? | 23. لاين ماشين هم |
| 24. They are going to Rabat. | 24. هم غادين للرباط |
| 25. Whence comest thou? | 25. من اين جاي (او ماجي)
انت |
| 26. I am coming (or I come)
from the prison. | 26. انا ماجي من الحبس |
| 27. Where is the jew. | 27. باين اليهودي |
| 28. He is sleeping (or he sle-
-eps). | 28. هو ناعس (a) |
| 29. The lads are sleeping (or
sleep). | 29. العيال ناعسين |
| 30. Come (thou) if thou wis-
-hest. | 30. اجي اذا نحب |
| 31. If he wish, he (may) (can)
is able to come. | 31. اذا حب يفدر يجي |

Pronunciation of the foregoing.

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| 16. ... <i>kadar</i> (or <i>enjém</i>) ... | 28. ... <i>ndâis</i> . |
| 25. ... <i>jâi</i> (or <i>mâjî</i>) ... | |

Vocabulary.

- Green almonds فريكة *ferika*, pl. in ات, col. فريك *ferik*.
 Old ancient (*adj.*) قديم *kadim*, pl. vulg. قدام *kédâm*, clas-
 sical فُدَّمَآ and فُدَّائِم.
 Napoleon نپوليون *nâpôliûn*.

(a) Present participle of the verb نَعَس See Ex. 40.

(He) ruled, governed حكم *hhékém*.

(In) (during) (per) day في النهار *fen-nehar*.

(In) (during) (per) week في الجمعة *fel-jumáá*.

Doorkeepers بوابين *bâûabin*.

He committed sins عمل حرام *amel hharam*.

He ached (felt pain) حرق *hharak*, governs accusative.

Head رأس *ras*, pl. رؤوس *rîûs* and روس *róós*.

Captain of a ship رايس *ráîs*, pure Arabic word pl. رياس *râîias*.

COMPOSITION 45.

I was buying (Ex. 36) the stockings (Ex. 9) and thou wast buying trowsers (Ex. 41).—He was buying a rope (Ex. 9).—He was buying two mûds (60) of wheat.—I was coming (168) to Tetuan (Ex. 7) and he was going (162) to Sheshawan (Ex. 9).—I had lighted the candle (Comp. 30).—He had lighted (Comp. 30) the lantern (Comp. 16).—Will the fire (Comp. 30) have gone out? (Comp. 44).—He will have killed him (Comp. 30) on (in) the road.—Do not (thou) extinguish (Ex. 36) the fire?—Do not thou kill him?—Let us share (Comp. 30) the money (Ex. 13).—Let us sit down (Ex. 30) and rest (Comp. 41).—Dost thou desire these almonds?—I don't want them.—Where goest thou?—I am going to the market.—Abandon (thou) not (Comp. 41) thy old friend.—Napoleon was reigning in France (Ex. 21).—The physician did not wish thee to eat, (or wish that thou eat) (165) three times (141) a day.—He wrote to me that thou wouldst come here (Ex. 30) twice (two times) (60) a week.—Dost thou desire to see the dress? (Comp. 18).—I don't want to see it.—I told him not to open

the door (Ex. 32).—He told (said to) the gatekeepers not to open the gates of the city (or that they should not open the gates of the city).—For whom workest thou? (77).—I work for my father.—If thou think (Ex. 40) upon God thou wilt not commit many sins.—Dost thou need me? (Ex. 42).—I need thee.—The slave (Comp. 21) does not want to work.—May God be with thee.—Dost thou remember (Comp. 38) me?—I remember much about thee.—What pains thee?—My head pains me. (a) —I wish to speak (Ex. 30) with the captain.

EXERCISE XLVI.

1. Of what talkest thou?

(Ex. 30).

2. I am talking of the war.

3. I am speaking of the wings of this bird (88).

4. With whom talkest thou.

5. I am talking with my mother.

6. Of whom talkest thou?

7. I am talking of the Sultan of Constantinople (Ex. 39).

8. How many people (Ex. 39) dwell in this town?

1. فاش (او علاش) كتهدر

2. كتهدر يى (او على) الشّر

3. كتهدر على الجنحين ذهذا الطير

4. مع من كتهدر

5. كتهدر مع يما.

6. على من كتهدر

7. كتهدر على السلطان داسطنبول

8. اشحال ذالناس كيسكنوا يى هذه الهمينة

(a) See Note a to Exercise XXIX page 257.

9. Four thousand people in-
-habit it. 9. كيسكنوا اربعة الالف الناس
10. What art thou writing 10. اش كتكتب
- (Ex. 29).
11. I am writing a letter. 11. كنتكتب واحد البراة
12. What desirest thou to send 12. اش كتحب تسيبط لالاس
- (Comp. 40) to Cadiz
- (Ex. 23).
13. I wish to send nineteen 13. كنتحب تسيبط تسعناشر نفلة
- orange-plants, and ten
lemon-plants. (a) 13. (a) ذالاششين وعشرة
ذالليمون
14. He who can go with good 14. آي يمشي مع لاصحاب
- friends will (himself) be
good. الملاح يكون مايح
15. If thou puttest not (Ex. 36) 15. اذا ما تطعي شي الصنور
- the light, thy bed will
be burned (176). ينحرف فراشك
16. I want thee to throw those 16. كنتحب تسيب هذوك الحجار
- stones (Ex. 36) into the
street. للنفقة
17. I had presented thee with 17. انا كنت هديت لك واحد
- (Ex. 43) a rose (Ex. 32). الوردة
18. He had irrigated (wate- 18. هو كان اسقى الغرسة ذبالها
- red) her garden.

(a) نفلة *nokla* plant, pl. نغالي *nekali*.

19. It may be that I may buy (Ex. 36) these spurs. 19. ييكن يشرى هذوم المهامز
20. I cannot sell (Ex. 35) my spurs. 20. ما ننجم شي نبيع المهامز ذياي
21. If you had arrived an hour before (156) you would have passed (a) the river easily. 21. لوكان وصلنوا واحد الساعة من قبل ييكون قطعوا الواد بالسهولة
22. He had divided (Comp.30) the apple (Ex. 38) in halves. (Ar. by half). 22. هو كان قسم التفاحة في النص
23. If thou lendest (b) money at interest (usury) Comp. 23) thou shalt not be my friend. 23. لوكان تسأب الدراهم بالجايدة ما تكون شي صاحبي
24. If he had not embarked (Ex. 29) on that steamer he should not have been sea-sick (lit. tr. stupified. 24. لوكان ما كان شي ركب في هذاك الباير ما يكون شي داح (c)
25. If Hamed had come he would have grafted (d) these trees (Comp. 8). 25. لوكان جا احمد ييكون لقم هذوم الاشجار

(a) قطع he cut. See No. 173.

(b) سلف sellef, he lent. 2nd. formation.

(c) داح dakh, future in o, also تددخ teddûakh, became stupified seasick.

(d) لقم lukkam, he grafted.

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| <p>26. I suspect that he has been entertained in the house of his enemy (Ex. 39).</p> | <p>26. کنشک بانه تضییعی دے دار
العدو ذیالہ</p> |
| <p>27. He enjoined me (a) to entertain thee (Comp. 42) (or that I entertain thee) in my house.</p> | <p>27. وصی علی نصیعتک دے
داری</p> |
| <p>28. If thine enemy should have hunger give (thou) him to eat. (b)</p> | <p>28. اذا یرکون العدو ذیالک
باجوع اعطه یاکل</p> |
| <p>29. If he had worked (Comp. 29) he would have gained (Ex. 30) much money.</p> | <p>29. لوکان خدم لوکان (اویکون)
ربح بالتزای ذالدراهم</p> |
| <p>30. If the Cook-maid had fried these eggs with oil (Comp. 36) I would have eaten them.</p> | <p>30. لوکان الطباخة کانت فلت
هذوم البیضات بالزیت
یرکون اکلتهم</p> |

Pronunciation of the foregoing.

- | | |
|----------------------------------|------------------------------------|
| <p>3. ... <i>jenkhîn</i> ...</p> | <p>14. ... <i>asshab</i> ...</p> |
| <p>13. ... <i>nokla</i> ...</p> | <p>18. ... <i>kan eska</i> ...</p> |

(a) 2nd. formation. وصی

(b) Tr. lit. Give (thou) to him, he will eat.

- | | |
|---------------------------------------|------------------------------------|
| 19. <i>Iemken ... mehádméz.</i> | 24. ... <i>ma ikûn shî dakh.</i> |
| 21. ... <i>wahhed es-sáda men ké-</i> | 25. ... <i>ikûn lakkam ...</i> |
| <i>-bél ... kataatsû ... bés-</i> | 26. ... <i>tedañef ...</i> |
| <i>-sehûla.</i> | 27. <i>Wassá ...</i> |
| 23. ... <i>tesellef ...</i> | 28. ... <i>ikûn ... bel-jûa...</i> |

Vocabulary.

- (He) renewed جدد *jedded*; governs accusative.
- (He) wintered (passed the winter) شتّى *shatta*, future in *i*.
- (He) swore حلب *hhlef* or *hheléf*, requires prep. ب.
- (He) cleaned مسح *msah* or *mesah*, governs accusative.
- (He) cleaned (grain) نفى *nakka*, future in *i*.
- (He) cleaned (the well) خطل *khámmel*.
- (He) litigated, pleaded, sued at law شارع *sharaa*, requires prep. مع.
- (He) wrangled, quarrelled, with. See Exercise XLIII.
- (He) forbore, forbore, etc. (tr. lit. He took with patience) بالصبر (عنى or عدى) (*aabba* or *ááddá*) *bess-sebár*, future in *i*, governs accusative.
- Sicknesses امراض *mrád*, *merád* or *amrad*; sing. See Comp. 6.
- (He) cursed نعل *náál* (classically لعن) governs accusative.
- (He) maintained, nourished قوت *káûûet*, governs accusative.
- My nephew (fraternal) ولد اخاي *wáld khái*.
- » » (son of my sister) ولد اختي *wáld kheti*.
- My niece (daughter of my brother) بنت خاي *bent khái*.
- » » (» » » sister) بنت اختي *bent kheti*.
- (He) painted (in various colours) زوى *zâûak*, governs accusative.

(He) stained (or painted) the hands or feet with “henna”
حنى *hhánna*, future in *i*, governs accusative.

(He) blackened the eyes or eyelids with antimony كحل *kahhhhal*, governs accusative.

(He) painted, (or stained) with indigo. See Exercise XXXIII.

Arms (of the body) ذراعين *drááin* or *dardáin*.

COMPOSITION 46.

He wrote to you (Ex. 29) that you inform him (177) about (upon) the sickness (Comp. 6) of his wife (Ex. 25).—I desire (Ex. 32) that you inform me about the health (Ex. 11) of my son.—Renew (ye) everything.—He had taken me into (Ex. 44) his room (68).—I wrote them that they should winter at a port (71).—He was playing chess (Comp. 29).—I told them that they should swear by God.—Thou mayst not (Comp. 30) judge thy friend.—If they read (Ex. 38) this book they would learn (Ex. 40) much.—They had raised (Ex. 29) their eyes to the sky (Comp. 3).—Thou hadst raised me (172) from the ground (Comp. 34).—May God deliver me (Comp. 43) from that sickness.—If thou hadst arisen (Comp. 37) from bed (Ex. 13) thou wouldst have seen (Comp. 34) a (Ex. 18) beautiful horse.—If thou give (Ex. 40) an alms (Ex. 28) to the poor (Comp. 17) God will bless thee (Comp. 40).—I am not able (I cannot) (Ex. 45) to clean this table (Comp. 8).—He does not wish to clean the room (Comp. 9).—Thou litigatest with every body.—He litigates with his father.—Someone is calling (Ex. 43) me.—I am filling (Comp. 43) the jar (Ex. 42) with water.—They are filling the sack (Comp. 24) with wheat (Ex. 9).—He bore the sicknesses with patience.—If thou weepest

for thy sins (Ex. 36) God will pardon thee them (Ex. 32).—If thou cursest people God will not bless thee.—If thou wouldst send me (Comp. 40) thirty dollars I should buy (Ex. 36) a horse in the Tetuan market (Ex. 7).—He maintained his children (imperfet past).—I maintained my nephews (impf. past.).—He desired to paint the table.—This painter (Comp. 18) knows (Ex. 17) (how) to paint, very well.—Thy sister (Ex. 10) painted her hands (Ex. 33) with henna.—My sister stained her eyes with antimony.—Thy mother stained her arms with indigo (Ex. 33).

CHAPTER VII.

THE VERBS *to be* AND *to have* AS AUXILIARIES.

189. The verb كان *kan* whose conjugation has been given in No. 158 is used in a similar tense as our auxiliary verb *to be*.

All the *past* tenses of our verb “to be” are rendered by the preterite of the verb كان.

EXAMPLES.

He was, or he has been or he had been, wise هو كان عالم *hûa kan ddalem*.

He was, has been, or had been sick هو كان مريض *hûa kan mareed*.

What was there? or what has there been or what had there been? كان اش *ash kan*.

190. The present indicative of the verb *to be* (كان) is not

as in other verbs formed by the future. If is sufficient to give the subject and the attribute, for the verb *to be* to be understood: e.g. *I am sick* in Arabic is rendered merely “I sick; or I am an Englishman I Englishman”.

EXAMPLES.

I am sick اذا مريض *ana marîd.*

Thou art learned انت عالم *anta aalem.*

We are sick احنا مراض *hhena marad.*

Kaddor is drunken قدور هو سكران *kaddur hua sekeran.*

That is my wife هي مراني *hadîk hiya marati.*

The tailors are cowards الخياطين هم خوافين *al-khaîyatin hâm khawafîn.*

191. The impersonal present indicative of our verb *to be* is expressed, 1st. by the present participle of the verb كان (197) or 2nd. by using the preposition في preceded by the name of the place where the thing referred to exists, and joined by a suffixed pronoun.

EXAMPLES.

There is a man كائن واحد الرجل *kain wahhed er-rajûl.*

There is a woman كائنة واحد المرأة *kaina wahhed al-maraa.*

There are four men كائنين اربع ذالرجال *kainîn arba der-rejâl.*

There are five women كائنين خمسة ذالنساء *kainîn khamisa den-nésa.*

There is a lovely tank in the garden الرياض فييد واحد *er-riyad fih wahhed es-saherij mezian.*

The remaining tenses are expressed in the manner shewn in No. 185 and following rules.

CHAPTER VIII.

THE ACTIVE VERBS *to have* AND *to owe*.

192. The Arabic lack our active verb *to have* but its meaning is indicated by using the preposition عند *aind* (or and) (lit. with) together with the suffixed pronouns (a) (123) e.g.

PRESENT.

Singular.	Plural.
1st. I have عندى <i>andî</i> .	1st. We have عندنا <i>andana</i> .
2nd. Thou hast عندك <i>andek</i> .	2nd. You have عندكم <i>andkûm</i> .
3rd. m. He has عنده <i>andû</i> .	3rd. They have عندهم <i>andhûm</i> .
3rd. f. She has عندها <i>andha</i>	

193. The past tenses are expressed always by placing the 3rd. person masc. preterite of the verb كان before the present tense: e.g.

PRETERITE.

Singular.

1st. I had, or I have had	كان عندى <i>kan andî</i> .
2nd. Thou hadst, or hast had	كان عندك <i>kan andek</i> .
3rd. He had, or has had	كان عنده <i>kan andû</i> .
3rd. She had, or has had	كان عندها <i>kan andâ</i> .

(a) The active verb *to have* is also (though not so frequently) expressed by the prepositions ب , على , and في . I am (or have) cold البارد على *al-burd alîya*, Thou art (or hast) cold البارد عليك *al-burd alîk*, etc. etc.

Plural.

1st. We had, or have had كان عندنا *kan andéna.*

2nd. You had, or have had كان عندكم *kan andkûm.*

3rd. They had, or have had كان عندهم *kan andûm.*

194. The future is composed by putting the 3rd. person of the future of the verb كان before all the persons of the present, e.g.:

FUTURE.

Singular.

1st. I shall or will have يكون عندي *ikûn andî.*

2nd. Thou shalt, or wilt have يكون عندك *ikûn andek.*

3rd. *m.* He shall, or will have يكون عنده *ikûn andû.*

3rd. *f.* She shall, or will have يكون عندها *ikûn andâ.*

Plural.

1st. We shall, or will have يكون عندنا *ikûn andena.*

2nd. You shall, or will have يكون عندكم *ikûn andkûm.*

3rd. They shall, or will have يكون عندهم *ikûn andûm.*

195. The verb *to owe* is also wanting in Arabic, but, in Morocco its meaning is rendered by the verb سال *sal*, he asked, claimed, (164) the creditor being he who asks, and the debtor he who is asked thus: *Thou owest me* is translated *I ask from thee. I owe you* is translated *You ask from me.*

EXAMPLES.

I owe thee انت كئسالى *anta katsâlnî*, (tr. lit. *thou askest of me.*

Thou owest me انا كئسالك *ana kansâlek*, (tr. lit. *I ask of thee*).

Thou owest him هو كيسالك *hûa kaisâlek* (tr. lit. *He asks of thee*).

Thou didst owe him (a) هو كان يسالك *hûa kan isâlek*, (tr. lit. *He did ask from thee*).

We owed them (a) هم كانوا كيسالونا *hâm kanû kaisalûna*, (tr. lit. *They asked from us*). (Imperfect past).

EXERCISE XLVII.

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|--|-------------------------------|
| 1. The shepherd (pastor) | 1. الراعي كان مريض |
| (Comp. 22) has been sick. | |
| 2. I was very happy. | 2. انا كنت فرحان بالزواج |
| 3. He was a coward. | 3. هو كان خرواب |
| 4. What was there in the street? | 4. اش كان في الزنقة |
| 5. There has not been anything (or there was nothing). | 5. ما كان حتى شي |
| 6. This cloth (Comp. 9) is good. | 6. هذا الباب مبيع |
| 7. The soldiers (Ex. 44) are drunkards. | 7. العسكرية سكرانيين |
| 8. There are six horses in the stable. | 8. الروا بيد ستة ذاخليل |
| 9. There are twenty sheep in the market. | 9. كايين عشرين حمولي في السوق |

(a) The past tenses are ordinarily expressed by the imperfect preterite.

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| <p>10. In this house there are
twelve rooms.</p> <p>11. There are thirty trees
(Comp. 8) in our garden.</p> <p>12. The year has twelve mon-
-ths. There are 12 months
in the year.</p> <p>13. There are seven days in
the week.</p> <p>14. I have a cupboard. (a)</p> <p>15. Thou hast two cupboards.</p> <p>16. We have an inkbottle and
a pen.</p> <p>17. She had five pins (Comp.
32).</p> <p>18. Will I have food?</p> <p>19. Art thou sleepy (tr. lit.
(Is) the sleep in thee).</p> <p>20. I am not sleepy, but I am
thirsty.</p> <p>21. He owed me forty ounces.</p> <p>22. Thou owedst him twenty
derhams.</p> | <p>10. هذي الدار فيها اثنا عشر بيت</p> <p>11. رياضنا فيه ثلاثين شجرة</p> <p>12. العام فيه اثنا عشر شهر</p> <p>13. الجمعة فيها سبع ايام</p> <p>14. عندي واحد الخزانة</p> <p>15. عندك زوج ذاخرين</p> <p>16. عندنا واحد الدواة وواحد
الفلم</p> <p>17. كان عندها خيسد ذاخرلايل</p> <p>18. يكون عندي الفوت</p> <p>19. النعاس بك</p> <p>20. ما بي شي النعاس لكن بي
العطش</p> <p>21. انا كنت كنسالة اربعين
وفية</p> <p>22. كان كيسالك عشرين درهم</p> |
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| <p>23. I owed him one hundred ducats.</p> <p>24. They owed us twenty five dollars.</p> <p>25. I owe thee forty dollars.</p> <p>26. Thou owest him a hundred ducats.</p> <p>27. How many hairs hast thou?</p> <p>28. I have many hairs.</p> <p>29. Have you (the) cistern in your house?</p> <p>30. We have a cistern.</p> | <p>23. كان يسألني مئة مثقال</p> <p>24. كنّا كذالوهم خمسة وعشرين دورو</p> <p>25. كتسألني أربعين دورو</p> <p>26. كيسالك مئة مثقال</p> <p>27. اشحال ذالشعار عندك</p> <p>28. عندي بالزاي ذالشعار</p> <p>29. عندكم المطبقة في داركم</p> <p>30. عندنا واحد المطبقة</p> |
|---|--|

Pronunciation of the foregoing.

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| <p>14. ... <i>khazana</i>.</p> <p>15. ... <i>khazâin</i>.</p> <p>18. ... <i>kâût</i>.</p> | <p>19. <i>En-naas bik</i>.</p> <p>20. <i>Ma biîa shî ... al-atesh</i>.</p> <p>29. ... <i>al-metfiîa</i>.</p> |
|---|--|

Vocabulary.

- Happy, content (*adj. pl.*) فرحانيين *farhhaneen*.
- My cousin (daughter of my father's brother) بنت عتي *bent ammi*.
- My cousin (daughter of my mother's brother) بنت خالي *bent khâlî*.
- Thy cousin (daughter of thy father's sister) بنت عمتك *bent ammtek*.
- Thy cousin (daughter of thy mother's sister) بنت خالك *bent khalek*, etc. etc. etc.

Things حوايج *hhodij*; مسائل *mesâil*.

Today I am (feeling) better لا بأس شوي *al-yom la bas shwaî*.

Unoccupied, Empty (*adj.*) خاوي *khâûi*, pl. in بين.

Peseta (coin) بَسِيطة *bessîta*, pl. بَسَاسِط *besaset*.

COMPOSITION 47.

Hast thou been sick (Comp. 6).—No, sir, (Ex. 28), my sister (Ex. 10) has been sick.—My sons are sick (103).—This morning (Comp. 29) you were happy.—They were cowards (84).—My daughter (65) was very pretty (Ex. 8).—My cousin is beautiful (Ex. 7).—Thy cousin (*f.*) is a liar (83).—What is there in the market?—There are melons (Ex. 21) water-melons (Comp. 17) oranges (Ex. 18) apples (Ex. 4) and pears (Comp. 18).—There are many things.—There are horses (Ex. 7) asses (Ex. 31) mules (Ex. 7) mares (62) and sheeps (Com. 24).—In this room there are two tables (Comp. 19) and thirteen chairs (Comp. 13).—In my garden there are seventy trees (Comp. 8).—Yesterday I was sad (106).—What hadst thou?—He was not good.—There will be no evil (i.e. all will be well) if God will (Ex. 13).—I was chilled (Ex. 18) but today I am better, thanks to God (Ex. 1).—Hast thou some stockings? (Ex. 9).—I have many stockings.—I had a store (Comp. 43).—They had four stores (Comp. 43).—Will they have any store unoccupied.—All the stores are full (Comp. 27) of wheat, of maize, (Comp. 31) and of chick peas (Comp. 23).—I owe him ten dollars.—I owe them sixteen pesetas.—He owes me four pesetas.—They owe us a hundred ducats (60).—I owe you two thousand ducats.

CHAPTER IX.

THE PARTICIPLE.

196. There are two kinds of participles viz the *active* and the *passive*. The *active* is that which signifies continuing action e.g. كاتب *kateb*, a writer, he who writes. The *passive* signifies past, completed, action, e.g. مكتوب *mektûb*, written.

197. The active participle of the trilateral verbs, both regular and irregular, is formed by adding an ا after the first radical letter.

The second radical of the concaves, and of the hamzated verbs of the second class, informing the active participle is changed into ي as will be seen in the following table.

TABLE of active participles formed from trilateral primitive verbs.

FORMATIVE LETTERS.	ACTIVE PARTICIPLE.	ROOT.
..ا.	عَامِل	عمل
..ا.	حَاب	حب
..ا.	واصل	وصل
..ا.ي.	كاين	كان
..ا.	ماشي	مشى
..آ	أمر	أمر
..ا.ز.	مسائل	سأل
..ا.ي.	فاري	فرا

198. The active participle of the quadriliteral and derivative verbs, is formed by placing a *meem* م, instead of the ي prefix of the future, e.g. from يعلم *iallem*. He will teach, has formed the participle معلم *mallem*, he who teaches i.e. the master craftsman, or teacher, from يسافر *isafar*, he will travel we get مسافر *mesafar*, travelling or he who travels: third formation. Classically the م takes a *damma*, and the penultimate radical a *kesra*, thus مُعَلِّم *muaallim*, مُسَافِر *musafir* etc.

199. When the active participle takes the place of a verb (181 and 182) it may be treated in the manner as that from which it is formed. Apart from this case these participles may be considered merely verbal adjectives or nouns.

For the formations of the feminine, and the pl. see Nos. 83, 84, 85 and 86.

200. The passive participle is formed by placing a م (*meem*) before the 1st. radical letter and adding a و after the second. (80) Some of them however derived from irregular verbs undergo a slight variation, as will be seen in the following table.

TABLE of passive participle.

FORMATIVE LETTERS.	PASSIVE PARTICIPLES.	ROOT.
م . . . و .	مُعْمُول	عمل
م . . . و .	(a) مَحْبُوب	حب
م . . و .	(b) مَفْعُول	فال
م . . ي .	(c) مَخْضِب	خاب
م . . و .	مَخْجُوب	خاوب
م . . ي .	مَشْرِي	شرى
م . . و .	مَسْئُول	سأل

201. The passive participle of the quadriliteral and derivative verbs is formed by putting a م before the root, thus, from ترجم *terjem*, he interpreted, we get the participle مترجم *meterjem* interpreted, and from حرك *hharrek*, he moved, 2nd. formation, we get محرك *mehharrek* moved.

Classically these participles are formed from the future passive a م with a damma being put in, instead of the prefix: thus—

Will be interpreted مَتَرَجَمٌ interpreted مَتَرَجِمُ.

Will be honoured (4th. formation) مَكْرَمٌ honoured مَكْرِمُ.

Vulgarly the م takes no vowel whatever.

(a) The joined letters are separated in sound by the *teshid*.

(b) The second radical is suppressed.

(c) The و is suppressed.

The feminines, and the pl. of passive participles are formed in the same manner as those of the active. See Nos. 83, 84, 85, 86, and 199.

202. The concordance of participles with nouns is subject to the same rules as have been given for that of adjectives with nouns since the participles in that case are considered adjectives. See No. 103 and following rules.

CHAPTER X.

CONCORDANCE OF VERB AND NOMINATIVE.

203. The verb agrees with the nominative in gender, number and person: e.g. The man has come الرجل جا *er-rajel jáa*. The woman has come لامرأة جات *al maraa jáat*. The men have come الرجال جاوا *er-rajaal jáû*.

204. When two or more singular subjects form the nominative the verb is used in the plural, e.g. Mohamed and Ali have come محمد وعلي جاوا *Mohammed wa Ali jáû*.

205. When the subjects are of different persons the verb agrees with the 1st. person in preference to 2nd. and with the 2nd. in preference to the 3rd.: e.g. Thou and I will go انا وانت نمشوا *ana wa enta nemshiû* (lit. *thou and I we wilt go*). Thou and he wilt go انت وهو تمشوا *anta wa hûa temshiû*. See No. 121, (lit. *thou and he, you will go*).

206. When the subject expresses an entire species, or a collection, the verb is generally used in the plural: e.g. The chickens have flown اجداد طاروا *al-jedad tárû*. The pigeons have come الحمام جاوا *al-hhaman jáû*, but occasionally, in such

cases, the verb is used in the 3rd. person feminine particularly when the verb precedes the nominative: e.g. The chickens have flown طارت الجداد *taret al-jedad*.

CHAPTER XI.

INTERROGATIVE SENTENCES.

207. When the sentence contains any interrogative preposition, (or particle), such as (at) (in) where? فاین *fain*; to where? whither? لاین *lain*; اشکون *eshkûn* who? (sing. and pl.) what? اش *ash*; علاش *alâsh*; what? etc. the construction is the same as in English: e.g. Where hast thou been? فاین كنت *fain kûnti*; whither goest thou? لاین ماشي *lain mashî*; who has seen him? اشکون شابد *eshkûn safû*.

208. To give a sentence an interrogative meaning, when such meaning is not self evident or indicated by some interrogative particle (207) the word شي *shî* or *shai*, is put after verb. Still the شي is often suppressed and the interrogative indicated only by the inflexion of the speaker's voice.

209. When the intherrogative sentence is negative, the word شي *shî* is always used, even when the sentence has an interrogative particle. Has not he told it me ما فاله لي شي *ma kalû li shî*; why hast thou not told it me? علاش ما فالتله لي شي *alash ma kûltih li shî* (210, 211 and 212).

EXERCISE XLVIII.

1. This (person) is a writer

1. هذا كاتب

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|--|-------------------------------|
| 2. That (person) is a thief
(Comp. 15). | 2. هذاك سارف (a) |
| 3. My uncle (maternal) is a
merchant (Ex. 8). | 3. خالي تاجر (b) |
| 4. My father is patient (Comp.
14). | 4. ابي صابر (c) (او عمار) |
| 5. My mother is patient. | 5. يما صابرة |
| 6. This bedouin is ignorant
(Ex. 14). | 6. هذا البدوي جاهل (d) |
| 7. Those mountaineers are
ignorant. | 7. هذوك جبالة جاهلين |
| 8. The book is written (80). | 8. الكتاب مكتوب |
| 9. Thy books are written. | 9. الكتب ذيلالك مكتوبين |
| 10. The door was open. | 10. الباب كانت مفتوحة (e) |
| 11. The windows were shut
(Comp. 25). | 11. الطيفان كانوا مشدودين (f) |
| 12. This letter was closed. | 12. هذي البراة كانت مشدودة |
| 13. The light was extinguished. | 13. الصو كان مطفي (g) |

(a) Active participle of سرف *he robbed*. Ex. 31.

(b) » » » تجر *he traded*.

(c) » » » صابر *ssabar*, he was patient, he forbore.

(d) » » » جهل *he ignored*, was ignorant of.

(e) Passive participle of فتح *he opened*. Ex. 32.

(f) » » » شد *he shut*, he closed. Ex. 32.

(g) » » » طفي *he extinguished*. Ex. 36.

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| 14. The horses are tied. | 14. الخيل مربوطين (a) |
| 15. The barrel was burst. | 15. البرميل كان مطرطق (b) |
| 16. The dress is sewn. | 16. الكسوة مخيطة (c) |
| 17. He is needed. | 17. هو محتاج (d) |
| 18. He is married. | 18. هو مزوج (e) |
| 19. They are married. | 19. هم مزوجين |
| 20. Everything is arranged. | 20. كل شيء معدل (f) |
| 21. My uncle wrote a book. | 21. خالي كتب واحد الكتاب |
| 22. My aunt wrote a letter. | 22. خالتي كتبت واحد البراة |
| 23. The thieves stole 20 cows. | 23. السرّاف سرفوا عشرين بفرة |
| 24. The physician and the surgeon (barber) were in the shop. | 24. الطيب واحتجام كانوا في الحانوت |
| 25. The Vizier and the General (Ex. 32) entered the city. | 25. الوزير والخلينار دخلوا للمدينة |
| 26. My doves are pretty. | 26. اليمام ذياي ظراف |
| 27. The pigeons have laid eggs. | 27. الاحمام باصوا (او عسلوا البصات) |

(a) Passive participle of ربط he tied up, tethered. Comp. 30.

(b) » » » طرطق he burst. Ex. 31.

(c) » » » خيط he sewed. Ex. 41.

(d) » » » احتاج he needed. Ex. 42.

(e) » » » زوج he married. Ex. 42.

(f) » » » عدل he arranged. Ex. 50.

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|---|----------------------------------|
| 28. The apples are dear. | 28. التفاح غالين |
| 29. The oranges are cheap
(Comp. 14). | 29. الليمون رخيص |
| 30. Who wishes to buy them? | 30. اشكون كيحب يشريهم |
| 31. Why desirest thou to sell
them? | 31. علاش كتحب تبيعهم |
| 32. Where wishest thou to take
them? | 32. لاين كتحب تبعهم |
| 33. How much money does he
ask? | 33. اشحال ذالدرهم كيطلب |
| 34. Didst thou buy melons?
(Comp. 9). | 34. شريت شي بطيخ |
| 35. Didst thou buy charcoal?
(Comp. 9). | 35. شريت شي فحم |
| 36. Did they sell the horses. | 36. باعوا شي خيل |
| 37. He has not sold the mare? | 37. ما باع شي العود |
| 38. Desirest thou not to sell
this sheep. | 38. ما كتحب شي تبيع هذا
اكوبي |
| 39. Why desirest thou not to
sell it? | 39. علاش ما كتحب شي تبيعه |
| 40. Why hast thou not pra-
-yed? (Comp. 41). | 40. علاش ما صليت شي |

Pronunciation of the foregoing.

10. ... *meftûhha*.

13. ... *metfi*.

14. ... *merbâtîn*.

15. ... *metartak*.

- | | |
|---------------------|--------------------|
| 16. ... mekhaiieta. | 19. ... mezûûejin. |
| 17. ... mahhtaj. | 20. ... maddel. |
| 18. ... mezûûej ... | 27. ... badû ... |

Vocabulary.

- Powerful, potent فادر *kader*.
- Penitent, (*adj.*) repentant تائب *tâib*.
- Witness (noun) شاهد *shahed*, pl. شهود *shehûd*.
- Present (*adj.*) meaning to be present حاضر *hhader*.
- Complainant, plaintiff شاكي *shâkî*.
- Buyer شاري *sharî*.
- Roasted (participial *adj.*) مشوي *meshwî*.
- Ruined (» » مهدم *mahdûm* or مهدم *mehad-dem*.
- Sheltered (part. *adj.*) مدرق *medarrek*.
- Winds (noun) رياح *riahh*.
- Afflicted (part. *adj.*) مغير *meghâiir*.
- Ready, prepared (part. *adj.*) موجود *mûjûd*; موجد *mûjjéd*.
- Journey, trip, voyage (noun) سفر *sefar*.
- Scratched (part. *adj.*) مخربش *mekharbesh*.
- Appeased, pacified, reconciled (part. *adj.*) مصالح *messalahh*.
- Ploughed, tilled, cultivated (part. *adj.*) محروث *mahrûtz*.
- Cut, (part. *adj.*) منقطع *mekatta*.
- Divided (part. *adj.*) منقسم *maksûm*.
- Enraged, angry (part. *adj.*) مجفوس *mefkûs*.
- Boiled » » » مغلي *mégballi*.
- Muddled, disturbed, troubled (part. *adj.*) مخروط *mekharûet*.
- Account, (noun) حساب *hhesab*, pl. ات (62).

COMPOSITION 48.

This (person or thing) is powerful.—That (one) is penitent.—These men are penitent.—My son was present.—The witnesses were present.—This is the complainant.—That is the buyer.—I wish (Ex. 32) roast meat (Ex. 5).—Everything is ruined in that town.—This spot (site) is sheltered from the winds.—The physician was afflicted by the death of his daughter.—I have prepared everything we need (Ex. 32) for the journey.—Thy nephew (Comp. 46) has his face (Ex. 33) scratched.—All of them were reconciled.—That land (Comp. 3) is ploughed.—All the wood (Comp. 27) was cut.—The house was divided in the midst.—I am very angry with them.—The water is boiled.—The water is muddled.—The lime-burner (or lime-seller) (Comp. 24) sold me (Ex. 35) the lime (58).—That highland woman (83) has sold me the hens (Ex. 21).—Those hens are beautiful (107) but dear (107).—The roses (107) please me much (Comp. 40) (anglice, I like roses very much).—I have bought some very pretty pinks (Comp. 32).—I like Comp. 8) flowers.—Thou and I will write these accounts.—Thou and he will buy all that (137) we need.—Abdel-kader and Ali will go to hunt (Comp. 37).—The tailor and the shoemaker (Comp. 12) have died (Ex. 34) in the coffee-house (Ex. 25).

CHAPTER XII.

NEGATIVE SENTENCES.

210. Negative sentences are expressed by placing the negative particle ما *ma* before the verb, and the word شي *shî* after it e.g. I have not been ما كنت شي *ma kânt shî*.

I have not (i.e. I do not possess) ما عندي شي *ma andi shî*.

211. When the verb is followed by a suffixed pronoun or the preposition ل with the suffix, the word شي is placed after the pronoun e.g. I have not known him ما عرفت شي *ma araftû shî*. I have not told it him ما قلت له شي *ma kult lû shî*.

All such negative sentences may be used interrogatively (209). The inflexion of the voice, of other circumstance will indicate it whether the phrase be interrogative or simple negative.

212. When suffixed pronouns are joined to other prepositions, the شي is placed immediately after the verb, i.e. before the prepositions and their suffixed pronouns, e.g. He did not come with us ما جا شي معنا *ma jau shî maânâ*. He did not come from Ceuta ما جا شي من سبتة *ma jau shî min sebta*. (See rule 211 last sentence).

213. The شي is generally suppressed, when in the negative sentence any of the following words occur. أحد *hhad*, حتى *hhatta*, حتى *hhatta hhad*, حتى واحد *hhatta wahhed*, حتى *hhatta*, nobody; حتى حاجة *hhatta hhaja*, nothing; اומר *aomer*, (with suffixed pronouns) ever, never; باقي *bakî*, or ما زال *ma zal*, not yet; غير *ghîr*, إلا *illa*, except only; لا *la* or ما *ma*, no neither, ما that, that which, for example:

Nobody has said that ما قال حتى أحد *ma kalû hhatta hhad*.

No man has seen him ما شافه حتى رجل *ma shafû hhatta rajel*.

He has not said anything ما قال حتى حاجة *ma kal hhatta hhaja*.

I will never tell him ما نقول اومري *aomerî ma enkolû* (228).

He never did it or he never made it ما عمل اومره *aomerû ma amelû*.

He has not yet come ما جا هو بافي *hûa bakî ma jââ*.

He has not yet told him ما زال ما قاله *hûa ma zal ma kalû*
(see No. 237 on the particle, yet, not yet).

I have seen no one except Hamed اما احمد *ma shufta illa hamed*.

Neither Kador nor Ali came ما جا شي لا فتور ولا علي *ma jââ shî la kaddûr wa la alî*.

He neither ate, drank, nor slept ما اكل ما شرب ما نعلس *ma kél ma sharab ma náâs*.

I do not know what to do ما كنعرى ما نعمل *ma kanaraf ma namel*.

In Moorish Arabic the English grammatical rule that two (or more) negatives make an affirmation does not obtain. On the contrary the more negatives employed the stronger becomes the negation. Thus it would be *correct* in Arabic to say he *never* said *nothing* to *nobody*. See Arabic examples in rule No. 213.

214. It has been already stated (see No. 190) that to express the present indicative of our verb *to be* it is sufficient to mention merely the *subject* and attribute of the verb. But it should be noted that if the sentence be *negative* a personal pronoun, in agreement with the subject must always be inserted between the words ما *ma* and شي *shî*, e.g.

1st. I am not sick ما انا شي مريض *ma ana shî marîd*.

2nd. Thou art not sick ما انت شي مريض *mâ anta shî marîd*.

3rd. He is not sick ما هو شي مريض *ma hûa shî marîd*.

4th. Hamed is not sick اما احمد ما هو شي مريض *Hamed ma hûa shî marîd*.

5th. Fatma is not sick *فاطمة ما هي مريض* *Fatma ma hia shî marîd.*

6th. We are not sick *ما احنا شي مراض* *mahhena shî merad.*

7th. You are not sick *ما انتم شي مراض* *ma antum shî merad.*

8th. They are not sick *ما هم شي مراض* *ma hum shî merad.*

9th. The tailors are not sick *الخياطين ما هم شي مراض* *al-khaiyatîn ma hum shî merad.*

215. The above examples when the subject is in the first or second person are expressed sometimes, by putting the 3rd. personal pronoun between the *ما* and the *شي*, which 3rd. personal pronoun must agree with the subject in number and gender e.g.

1st. *انا ما هو شي مريض* *ana ma hua shî marîd.*

2nd. *انت ما هو شي مريض* *anta ma hua shî marîd.*

3rd. *احنا ما هم شي مراض* *hhena ma hum shî marad.*

4th. *انتم ما هم شي مراض* *antum ma hum shî marad, etc.*

EXERCISE XLIX.

- | | |
|--|--------------------------------------|
| 1. The crafts woman did not see this mirror. | 1. المعلىة ما شافت شي هذي
المرآة. |
| 2. The traveller did not sell his watch. | 2. المسافر ما باع شي الپكانة
ذيله |
| 3. He did not sell it. | 3. ما باعده شي |
| 4. The merchants did not sell me the wool. | 4. التجار ما باعوا لي شي
الصوف |
| 5. They did not sell it me. | 5. ما باعوها لي شي |

- | | |
|--|---|
| <p>6. The Moor (moslem) has not travelled (Comp. 42) with you.</p> | <p>6. المسلم ما سافر شي معكم</p> |
| <p>7. The Moors did not go out from the place (town).</p> | <p>7. المسلمين ما خرجوا شي من البلاد</p> |
| <p>8. The camel-driver (Comp. 10) did not restore me the money (Comp. 32).</p> | <p>8. الجمال ما رد لي شي الدراهم</p> |
| <p>9. Nobody has harmed me (Comp. 32).</p> | <p>9. ما ضرني حتى واحد</p> |
| <p>10. No man soever has doubted thee (Comp. 32).</p> | <p>10. حتى رجل ما شكك فيك</p> |
| <p>11. He has not given me any-thing.</p> | <p>11. ما اعطاني حتى شي</p> |
| <p>12. I will never harm him.</p> | <p>12. عهري ما نصرة</p> |
| <p>13. Thou wilt never tell him (it).</p> | <p>13. عمرك ما تقوله</p> |
| <p>14. I never believed him (Ex. 34).</p> | <p>14. عهدي ما تفت به</p> |
| <p>15. The Mooress (Comp. 10) has not yet given birth.</p> | <p>15. المسيلة باقية ما ولدت</p> |
| <p>16. The peasant has not yet died (Ex. 34).</p> | <p>16. البقلاخ بافي ما مات</p> |
| <p>17. The traveller (Ex. 42) whom we saw at the bridge has not yet arrived (156).</p> | <p>17. المسافر الي شعبنا في القنطرة بافي ما وصل</p> |

18. I have not seen more than four camels (*m.*) and one she-camel. 18. ما شعث غير اربعة ذاكجمال وواحد الناقة
19. I have not bought more than one quarter-cwt of wax. 19. ما شريت غير ربع ذالشمع
20. I have not seen either the Moors or the jews (Comp. 27). 20. ما شعث لا المسامين ولا اليهود
21. They have neither read, nor written. 21. ما فروا ما كتبوا
22. I am not well (Ar. strong). 22. ما انا شي صحيح
23. Thou art not happy. 23. ما انت شي فرحان
24. The bird (88) is not in the cage (Ex. 34). 24. الطير ما هو شي في النقص
25. The she-ass (Ex. 15) is not in the stable. 25. الكمارة ما هي شي في الروا
26. We are not drunken. 26. ما احنا شي سكرانين
27. We are not jews. 27. ما احنا شي يهود
28. You are not Christians. 28. ما انتم شي نصارى
29. The arms are not in the roomi. 29. السناحات ما هم شي في البيت
30. The birds (Ex. 10) are not in the cage. 30. الطيور ما هم شي في النقص
31. I am not a Moor. 31. ما انا شي مسلم
32. Thou art not a Christian. 32. ما انت شي نصراني

33. The Moors are not co-
-wards.

34. I am not a Spaniard.

35. Thou art not a Frenchman.

36. You are not tunisians.

37. We are not Tetuan-people.

33. المسلمين ما هم شي خوافين

34. ما انا شي صينيوي

35. ما انت شي فرانسوي

36. ما اشم شي تونسين

37. ما احنا شي تطاونيين

Pronunciation of the foregoing.

7. ... *belad*.

22. ... *sehhihh*.

36. ... *tunssin*.

37. ... *tsetaweniiin*.

Vocabulary.

I do not fear anything *ma kankhaf*
hatta min shi.

He slept *naas*.

COMPOSITION 49.

The barley (Ex. 33) has not dried.—I have not sold (Ex. 35) the kidney beans (Ex. 33).—He has not yet prayed (Comp. 41) the magreb (Ex. 33).—They have not yet weighed (Ex. 33) the sheep (Comp. 24).—They have not weighed them.—Have they not brought (Ex. 34) the balance (scales) (Ex. 33).—They have not brought them.—They will not bring me it.—Have they not brought the pens? (Comp. 10).—They will bring them thee.—The sailor (74) have not come (168) from the sea.—The hunters (Ex. 10) will not come with us.—The administrator (Ex. 12) does not fear anything.—My master fears no man.—I will never sell my goods (Comp. 32).—I have ne-

-ver kissed (Ex. 35) my sister (Ex. 10).—Nobody has awakened (Ex. 35) except Hamed (Comp. 5).—Neither the muleteer (Comp. 14) nor the courier (Comp. 18) have gone out (Ex. 30).—I have not eaten (Ex. 38) nor slept.—I am not a coward (80).—Thou art not good (Ex. 7).—He is not a liar (80).—She is not pretty (Ex. 8).—We are not merchants (Comp. 25).—You are not thieves (Comp. 16).—The administrators (Ex. 16) are not wise (Comp. 15).—I am not happy.—Thou art not sad (106).—We are not blind (Comp. 17).—You are not infidels (Comp. 38).—We are not infidels.

CHAPTER XIII.

CONDITIONAL SENTENCES.

216. The conditional particle *if* is rendered in Arabic by the expression **لو كان** *lûkan* when the verb is in the imperfect, or pluperfect subjunctive, and by **إذا** *ida* when it is in other tenses.

EXAMPLES OF THE USE OF **لو كان**.

1st. If I bought a book I should read it **لو كان انا نشري واحد الكتاب** *lûkan ana nesh-rî wahhed al-kitab nek-rah.*

2nd. If I gave thee a letter thou shouldst read it **لو كان اعطيت واحد البراة تفراها** *lûkan natik wahhed al-baraa tek-raha.*

3rd. If thou went to Tangier thou shouldst see me **لو كان انت تمشي طنجة تشوفني** *lûkan anta temshî entanja teshûfni.*

4th. I should have money if my uncle (paternal) were here

(a) *lûkan ammi ikûn* لوكان عمي يكون هنا يكون عندي الدرهم
hena ikûn andi ed-derahem.

5th. If I had given thee a dollar thou wouldst have bought
the book لوكان اعطيتك واحد الريال لوكان شريت الكتاب
(b) *lûkan atitsek wahhed er-rial lûkan*
sheritsi al-kitab (or *ikun sheritsi al-kîtab*).

6th. If I had drunk I should have intoxicated myself لوكان
lûkan sharat lûkan seket شريت لوكان سكرت (او يكن سكرت)
(or *ikûn sekert*).

7th. If thou hadst come we would have been happy لوكان
lûkan jiti ikûn farahhna جيت يكون فرحنا (او لوكان فرحنا)
(or *lûkan farahhna*).

217. When the verb is in the pluperfect the expression
لوكان is repeated before the second subject in the sentence, or
يكون in lieu of it, as has been shewn in above examples Nos.
5, 6 and 7.

EXAMPLES OF THE USE OF إِذَا.

1st. If thou drinkest we will drink إذا انت تشرب احنا نشربوا
ida enta teshrab hhena ensharbû.

2nd. If thou desirest we shall go to Fez إذا حبيت نمشوا اجاس
ida hhabbîti nemshiû enfas (181).

3rd. If thou shalt lose thou shalt pay إذا تخسر تخالص
ida tekhsar tkhalles or *tekhalles.*

4th. If he ha arrived tell him to come إذا هو وصل قل له
ida hûa âsal kol-lû îjî.

a The conditional clause in Arabic generally comes first.

(b) The conditional clause may also be expressed by using the pluperfect in
this manner: لوكان كنت اعطيتك واحد الريال لوكان شريت الكتاب
lûkan kûnt atitsek wahhed ar-rial lûkan sheriti el-kitab.

EXERCISE L.

- | | |
|--|---|
| <p>1. If the master beat thee
you will fear him more.</p> | <p>1. لوكان المعلم يضربك تخاف
منه اكثر</p> |
| <p>2. If I sold these waistbelts
(Ex. 35) I should pay
thee what I owe thee.</p> | <p>2. لوكان نبيع هذوم الكرازي
ندفع لك ذي انت
كتسالني</p> |
| <p>3. If thou hadst come before
thou wouldst have seen
the Emperor.</p> | <p>3. لوكان جيت قبل يكون
شفت السلطان</p> |
| <p>4. If this carpenter had gone
to Cadiz he would have
found work (Comp. 25).</p> | <p>4. هذا النجار لوكان كان مشى
لفالس لوكان جبر الشغل</p> |
| <p>5. If this embroiderer (Comp.
14) had gone to Madrid
he would have gained
much money.</p> | <p>5. لوكان هذا الطراز مشى
لمدر يد يكون ربع بلع
ذالدرهم</p> |
| <p>6. If you had given me a
bird I would have given
you a cage.</p> | <p>6. لوكان اعطيتوني واحد الطير
يكون اعطيتكم واحد الفص</p> |
| <p>7. If thou come? I will give
thee a present.</p> | <p>7. اذا تحيى نعطيك واحد الهدية</p> |
| <p>8. If thou fear God, thou
shalt lack nothing.</p> | <p>8. اذا تخاف من الله ما
يخصك حتى شي</p> |

- | | |
|--|---|
| <p>9. If we sell the wool we will
remain with nothing,
(Anglice nothing will
be left to us).</p> | <p>9. اذا نبيعوا الصوف نبغوا بلا
شي</p> |
| <p>10. If thou obey thy father
he will love thee much.</p> | <p>10. اذا تسعى باباى يحبك
بالزاف</p> |
| <p>11. If he had obeyed his pa-
rents (Ex. 35) God
would have blessed him
(Comp. 40).</p> | <p>11. لوكان طاع الوالدين ذياه
يكون بارك الله فيه</p> |
| <p>12. If you had not absented
yourselves from the city
they would not have
suspected you.</p> | <p>12. لوكان انتم ما غبتوا شي من
المدينة ما يكونوا شي شكوا
فيكم</p> |
| <p>13. If thou hadst not bathed
(Comp. 35) in the river
thou wouldst not have
chilled thyself. (a)</p> | <p>13. لوكان ما عمدت شي في الواد
يكون ما تروحت شي (او
ما يكون شي تروحت)</p> |
| <p>14. If thou taste (Comp. 37)
this wine thou wilt like
it (Comp. 35).</p> | <p>14. لوكان تذوق هذا الخير
يعجبك</p> |
| <p>15. If thou do good thou wilt
not repent. (b)</p> | <p>15. اذا تعمل الخير ما تندم شي</p> |

(a) *terûuahh*, he became chilled 5th. formation.

(b) *endem*, he repented.

- | | |
|--|---|
| <p>16. If thou had caught (by hunting Comp. 37) some rabbits I should have bought them.</p> | <p>16. لو كان تصاد بعض الفلين
نشريهم منك</p> |
| <p>17. If they had caught (Comp. 37) red-mullet I would have bought it from them (from them).</p> | <p>17. لو كان يصادوا شي سلطان
اڤوت نشريه منهم</p> |
| <p>18. If thé war last long they will all die. (a)</p> | <p>18. اذا يطول الشر بالزاي
يبوتوا كلهم</p> |
| <p>19. If the Ambassador would go to Fez he would settle (b) all the questions (i.e. claims, suits cases).</p> | <p>19. لو كان البشطور يېشي لباس
يعدل جميع الدعاوي</p> |
| <p>20. If thou forget God thou wilt commit (lit. make) many sins.</p> | <p>20. اذا تنسى الله تعمل بالزاي
ذالذنوب</p> |

Pronunciation of the foregoing.

- | | |
|--------------------------------------|---|
| <p>3. ... <i>kébél</i> ...</p> | <p>17. ... <i>sâltan al-hhoût</i> ...</p> |
| <p>5. ... <i>madrîd</i> ...</p> | <p>18. ... <i>itûl</i> ...</p> |
| <p>9. ... <i>béla shî</i>.</p> | <p>19. ... <i>iaddel ... dâdûi</i>.</p> |
| <p>13. ... <i>terûûahhts</i> ...</p> | <p>20. ... <i>tamel</i> ...</p> |
| <p>15. ... <i>tendem</i> ...</p> | |

(a) طال *tal*, he became prolonged; future in *a*.

(b) عدل *addel*, he arranged, settled composed.

Vocabulary.

(He) wounded جرح *jerahh*. Slowly بالعقل *bel-akal*.

(He) imprisoned سجن *séjén*, governs accusative.

For love of God 1st. محبة الله (أو في) *ala* (or *fi*)
mehhebbā al-lah; 2nd. لله *lillah*.

He pitied, sympathized 1st. شفيق *shefak*; 2nd. تحسن
tehhannen, requires على.

(He) multiplied, became multiplied كثر *ketsar*.

COMPOSITION 50.

If he should forget me (Ex. 36) I will not be his friend (Ex. 19).—If thou wish we will go to the cafe (Ex. 36).—If thou throw stones on the street (Ex. 36) it may be (Ex. 46) thou shalt wound someone.—If you promenaded in the garden (Ex. 36) that would not happen to you.—If you go up on the roof (Comp. 43) you will take cold (or become chilled) (Ex. 50).—If thou buy the mud at 40 ounces (Ex. 36) thou shalt lose (Ex. 30) all the money.—If thou buy this horse for forty dollars (Ex. 36) and take it to (Ex. 42) Gibraltar (Comp. 27) thou shalt gain seventy.—If thou run (Ex. 36) much thou wilt tire (thyself) (Ex. 39): go slowly.—If he knew this news he would weep for delight (Ex. 36).—If they extinguish (Ex. 36) that light we will be (Ar. remain) in the dark (Comp. 36).—If you do not eat thou shalt become feeble (Ex. 29).—If you wish to (are agreeable to) build my house I will give (Ex. 40) you two thousand dollars.—If the master had dictated (Comp. 36) the letter to me I should have written (Ex. 29) it better (Ex. 17).—If I had smoked in front of my father (Comp.

36) he would have imprisoned me.—If thou find him (Ex. 37) in the street tell him (Ex. 34) to come to my house (Ex. 38).—If the thieves had found us (Ex. 37) in the road, without doubt we would have been killed (Comp. 30).—If the soldier had not guarded (Ex. 37) the vines they would have stolen (Ex. 31) all the grapes (107).—If the French Consul (Ex. 44) protect me (Ex. 37) I should not fear (Ex. 35) the Basha.—If the beggars beg (Ex. 37) an alms (Ex. 28) of (Ar. from) thee give it them for love of God.—If thou give alms to the poor, thy goods will be multiplied.—If you pity the poor God will pity thee.—After they looked at me they fled to the mountain.



PART FOURTH.

THE PARTICLES.

CHAPTER I.

219. Our *adverbs, prepositions, conjunctions and interjections* are all expressed in Arabic by particles.

When consisting of only one letter the particles are known as *prefixed* or *inseparable*. There are eight of that kind namely.

ك	ف	س	ت	ا	و	ل	ب
1	2	3	4	5	6	7	8

Numbers 4 to 8, inclusive, are not used in the Moorish vulgar tongue.

Particles are joined to the words which form their complements, but are *never* joined to words preceding them.

The following lists, in English alphabetical order embrace the particles most commonly used in conversation.

NOTE. Most English *adverbs* are expressed in Arabic by using a particle and a noun: e.g. gladly بالفرحة *bel-farhha*, with pleasure.

A.

ABOUT.—(i.e. more or less زائد نافي *zaid nakess*.)

ABOVE.—من فوق *min fok*, from above to below تحت *min fok en-tahht*, sometimes على *ala*.

ACCORDING TO.—على *ala*, كيف *kif*: e.g. according to my view
in my opinion رأي على *ala raî*. According to thy desire:
As thou choosest مرادى على *ala meradek*; According to
(what) he said قال كيف *kif kal*.

ADJACENT.—See Near

AFAR.—بعاد *bâad* (sing.) بعيد *baïd*. From afar من بعيد *min
baïd*. Far from من بعيد *baïd min*.

AFTER.—بعد *bâad*; e.g.: After the coffee القهوة بعد *baad al-
kahûa*. When used before a verb the expression is ما بعد *ma
baad ma*; e.g.: After thou makest ما تعمله *baad ma
tamelû*. A little while afterwards بعد شوية *baad shûia*.

Sometimes بعد requires to be followed by a suffixed pronoun;
e.g.: Firstly he wrote to thy father and afterwards my
brother came لاوي كتب لبوك و بعده جا اخوي *alûeli
katsb el-bûk wa bâdû jaa khoia*. بعد ما *baad ma* After that
(i.e. when) حين *hhîn*; After he came حين جا *hhîn jaa*.

AH.—أه *ah*, أخ *akh*, الله *al-lah* (lit. God).

ALSO.—حتى *hhatta*, ثاني *tzani*, كذلك *kadûlek*; e.g.: I also
will go أنا نمشي حتى *hhatta ana nemshî*.

ALTERNATELY.—بالنوبة *ben-nûba* (lit. by turn turn about).

ALTHOUGH.—بعد ما *baad ma*, من بعد *baad min*.

ALWAYS.—دوما *dima*, دايما *daîmin*, دايما *daîmina*. For ever
على الدوام *ala ed-dûam*.

AMEN.—امين *amin*.

AMIDST.—وسط في *fi wast*, or في west; e.g.; In the midst of the
market وسط السوق *fi wost al-sok*.

AND.—و *wa*, often vulgarly pronounced oo.

AROUND.—داير *daïr*, pl. ين *in*. Active particle of the verb دار

dar, he went around future in *o*; e.g.: Round the city
داير المدينة *dair al-medîna*.

AS.—*فَدَّ kadd* (*adverb. of comparison*); e.g.: He is as big as
abdallah عبد الله *هو كبير فَدَّ kadd abdallah*.

AS.—The same as, as much as, as many as *فَدَّ kadd*, with a
suffixed pronoun; e.g.:

As many as thee (thou past)	} فَدَّكَ <i>kaddek</i> .
The same as thee (» »)	
As much as thee (» »)	

When followed by a *verb* the phrase is *فَدَّ ما kadd ma*. As
they say, as much as they say, as many as they say
فَدَّ ما كيفوا *kadd ma kaiklû*.

AS TO.—With regard to *من جهة min jiha*. As to the first *من
جهة اول min jiha al-oûel*. As to the rest (remainder)
من جهة الباقي min jiha albaki. As to me; as regards me
من جهتي min jihti. As regards thee; as to thee *من
جهتك min jhtek*.

ASSUREDLY.—See *Certainly*.

AT.—Signifying place or time of some occurrence *في fi* or
في fe; e.g.: He came at night or in the night *في الليل
jaa fil-lîl*. He was at the door *كان في الباب kan fel-bab*.
Signifying a price or rate, *ب bé*; e.g.: He bought at two
dollars the mud *شرا بزواج دالريال المد shera be-zâj
der-riâl al-mud*.

B.

BAD.—*فبيح kebehh* (*adj.*) 3rd. formation see No. 80.

BADLY.—*بالفاحه bel-kebehha*; e.g.: He has done it badly
عمله فبيح amelû kebehh.

BECAUSE OF.—On account of; by reason of *على اجل ala ajal*, *على سببة ala sebba*, followed by a substantive or a suffixed pronoun; e.g.: Because of thee *على سبتك ala sebbtek*, etc. etc. Because of thee *على اجلك ala ajelek*, etc. etc.

BEFORE.—(In front of) *فدام kuddām*. He went in front *مشى فدام mesha en-kuddam*.

BEFORE.—(Antecedent to) *فبل kebel*: *فبايل kabaîl* or *فبايلا keba-îla*. When followed by a verb it is rendered thus: *فبل ما kebel ma*. Before (he) comes *فبل ما يحيي kebel ma îjî*. When followed by a suffixed pronoun it is rendered thus: *فبل من kebel min*. Before me *فبل مني kebel min-nî*. Before thee *فبل منك kebel min-nek*, etc. etc. Before a noun the phrase is expressed thus: Before the night *فبل الليل kebel al-lîl*. A little while before *فبل شوي kebel shûaî*.

BEFORE.—(In presence of) *فدام kouddam*. Before the Sultan *فدام السلطان kuddam al-Sultan*. Is used thus with suffixed pronouns; e.g.: Before me *فدامي kuddamî* or *فدامني kabeltî*, before thee.

BEFOREHAND.—*فبل من min kebel*.

BEGINNING.—In or at the beginning *في اول fi aûûel*. *في البدو fel bedû*.

BEHIND.—*ورا ûra*; *مورا mûra*; e.g.: Behind the door *مورا الباب mûra al-bab*. Behind me *موراي (او وراي) mûraîa* (or *ûraîa*), from behind *من الورا min al-lûra*. (Vulgarly *min laûra*).

BELOW.—*تحت tsahhts*; When used with suffixed pronouns it requires *من*; e.g.: Below me *تحت مني tsahhts minnî*.

BETWEEN.—*بين bâîn*; requires to be followed by suffixed pronouns or nouns.

NOTE. This particle is repeated before *each* word it affects thus one says Between thee and me بينك و بيني *bain-ek wa bainî*, literally between thee and between me, etc. etc. etc.

BETTER.—احسن *ahhsen* or *hhsen*. See No. 6 of page 89. اخير *akhîar* or *khîar*. Better than احسن من or اخير من *ahhsen min* or *akhîar min*.

BESOUGHT BESEECH.—رغب *erghab*, requires pronoun in accusative.

BESIDE.—في جنب *fi junb*. حدا *hheda*.

NOTE. These adverbs require suffixed pronouns (123) to complete their meaning; e.g.: حداي *hêdâî*, at my side حداى *hhedak*, at thy side etc. etc. etc.

BEWARE.—Look out; stand aside; بالك *balak*, (lit. thy mind) pl. بالكم *balakum* or *balikum*, or رد بالك *rudd balak*, (lit. turn thy mind). These are the expressions used by Moors to warn people to separate or stand aside to avoid some harm to themselves.

BRAVO!—Interjection عفاك *affak*, pl. عفاكم *affakum*.

BUT.—لاكن or لكن *lakin*; but still nevertheless ولاكن *walakin*, ولاكن *walakinni*.

BY.—ب *be*. Denotes the instrument by means of which anything is done. They killed him by blows (of a stick) قتله بالعصا *ketluh bel-asa*.

BY.—(Particle of swearing) ب *bé* or *bi*. By God بالله *billah* or و *û*; e.g.: والله *ûallah*, or truth of God. Let him be exalted وحق الله تعالى *û hhak allah tsaalla*.

NOTE. تعالى *taalla* is the 6th. formation of على *alla*, he exalted; he raised. It is very frequently used after the name of God.

C.

CAMP.—Encampment *مَحَلَّة* *mehhallu*.

CERTAINLY.—That is so: Of course; *بِالْحَقِّ* *bel-hhak*. *بِالصَّبَحِ* *bel-ssaha*. *بِالتَّحْفِيفِ* *bet-tahkeek*. *مَعْلُوم* *malûm*, (tr. lit. known), passive participle of the verb *عَلِمَ* *alem*; not used vulgarly. (See 1st. formation page 268.

CHEAPLY.—Cheap *رَخِيس* *erkhîss*, pl. *رَخَاص* *erkhass*; e.g.: He bought it cheap (or cheaply). *شَرَاهُ رَخِيس* *sherâh erkhîs*.

COME-ON! COME-ALONG!—Let us go! *يَا اَللهُ* *ya allah*, *اَيَّاهُ* *iîah*, *اَوْا* *iûa*.

COMPLETELY.—*بِالْكَمَالِ* *bel-kemal*.

D.

DAILY.—*كُلَّ يَوْمٍ* *kull iûm*.

DAWN.—*عَلَى الْفَجْرِ* *féjér*, at dawn *أَلَا أَلْفَجْرَ* *ala al-féjér*.

DEAR NIGH IN PRICE.—*غَالِي* *ghallî*, active participle of the verb *غَلَا* *ghalla*, (it) (he) became dear future in *a*.

DELIVERED.—*دَفَعَ* *deffaa*, he delivered, governs accusative of nouns, and particle *لِ* with pronouns.

DIFFICULTY.—*بِالتَّعَبِ* *bel-taab*, with difficulty. *بِالشِّقَّةِ* *bel-meshakka*.

DISTANT.—See *Afar*.

DOUBTLESS.—No doubt *بِالشِّكِّ* *bela-shikk*.

E.

EARLY.—*بَكْرِي* *bek-rî*.

EARLIER.—*أَبْكَرَ* *ab-kar* or *b-kar*, followed by the particle *مِنْ*; e.g.: Earlier than thou *أَبْكَرَ مِنْكَ* *b-kar mennek*.

EASILY.—بلا تعب *bela taab* (lit. without difficulty). با سهالة *be sehala*.

ELSEWHERE.—في جهة اخرى *fi jiha akhora* or *okhra*. في موضع اخرى *fi moda okhra*.

ENOUGH.—بركة *baraka*; (lit. blessing) خلاص *khalass*. يكفي *ikfi* (lit. it suffices). Requires the suffixed pronouns; e.g.:
يكفيني *ikfinî*, it suffices me. يكفيك *ikfik*, it suffices you.

EQUITABLY.—See *Justly*.

EVERYWHERE.—في كل جهة *fi kull jiha*.

EXCEPT.—غير *ghair*; من غير *min ghair*; دون *dûn*; من دون *mendûn*; إلا *illa*.

F.

FAIL.—Without fail; fail not; ولا بد *wa la bidd*.

FAR.—See *Afar*.

FINALLY.—في الآخر *felakher*.

FIRSTLY.—في الاول *fel ûnel*. في البدو *fil-bedû*.

FLOGGED.—See *Thrashed*.

FOLLOWED.—تبع *tebbaa* (he followed), governs accusative.

FOR.—Signifying the dative. See page 57 No. 77.

FOR.—Signifying at the rate of, for so much ب *bé* or *bi*.

But when the phrase in English is rendered *In the...* the particle used is في *fi*; e.g. Five or six per cent (i.e. in the hundred) خمسة وستة في المئة *hamsa wa sitta fi al-mia*.

FOR.—Signifying in search of; for the purpose of bringing or obtaining, مور *mûra*. He has gone for the bread مشى مور *emsha mûra al-khubz*.

FORMERLY.—(i.e. long age.) زمان *zeman*, (sig. lit. time).

FORWARD.—(i.e. go on!) زد *zid*, زد *zid*. (Lit. the 2nd. pers.

sing. of the verb زاد (he) added, increased, augmented, (Comp. 35).

FROM.—من *min*, *min* is also used to express *since* i.e. from the time that; e.g.: From the time that..... من الوقت الذي *min al-wukt elli*. Sometimes it becomes مائي *melli*; e.g. Since he came مائي جا *melli jaa*; Since when اي وقت *min di wukt* or من وقت *min ash min wukt*; Since then (lit. from that hour, or time) من ذاك الوقت *min dak al-wukt* or من ذيك الساعة *mindik al-sádd*.

FRONT.—(In front) بعط *beghart*, and قبالة *kebala*, followed by suffixed pronouns; See *Before*.

FURTHER.—Further than, ليه من *lehih min* or له من *lehen min*.

G.

GENTLY.—Carefully, prudently بالسياسة *bes-siása* واحدة واحدة *wahheda wahheda*.

GLADLY.—بالفرحة *bel-farhha* (lit. with happiness).

GOD.—My God, my Lord يا ربي *ya rabbi* or *iarbi*; Oh God يا الله *ya allah*.

GRATIS.—باطال *batal*.

GRAVE.—(A tomb) قبر *kabr* or *kebar* pl. قبور *kebûr*.

H.

HA.—ها *dh*, ها *há*. Means also behold! e.g.: There he is ها هو *ha hûa* (lit. behold him).

HALLO!—يا *iah* يا *ya*!

HANDED.—دفع *defaa*, he handed, governs the acc. noun and particle ل with a pronoun.

HEEDLESSLY.—غيلة *ala ghafta*, (lit. suddenly).

HENCEFORWARD.—هنا لبقوفى *min hena lifok*.

HEREAFTER.—من هنا لقدام *min hena en-koddam*. Three days hence من ذابا ثلاث ايام *min daba teltz iam*.

HERE.—هنا *hena*. Come here اجي لهذا *aji lehéna* هنايا *henaia*. Here he is هو ها *ha hûa*. Here she is هي ها *ha hîa*. Here they are (m.) ها هم *ha hûma*. From here هنا من *min hena*. From here هنايا من *min hinaia*.

HEREAFTER.—See *Henceforward*.

HITHER.—حتى لهذا *hhatta ne-hend*.

HOW.—كيفاش *kif* كيفاش *kifâsh*; e.g. I know not how to do it ما كنعرف كيفاش نعمله *ma kenaraf kifâsh namelu*.

HOW MUCH.—اشحال *eshhal*. At how much, at what rate or price باشحال *eshhal*.

HURRIEDLY.—بالعجلة *belmaghâula*, بائجري *be jeri*.

I.

IF.—(conjunction) اذا *ida*, لوكان *lûkan*. See No. 216.

IGNORANTLY.—(lit. with ignorance) بالجهالة *bel-jehela*, بالغشمية *bel-ghashmîa*, بلا معرفة *bela mârfa*.

ILLICITLY.—بالحرام *bel-harram* (lit. by lin).

IMMEDIATELY.—فيسع *fisa* (الساعة) *fis sââd*, see *How*).

IMPATIENTLY.—من غير صبر *men ghair ssébar*, or بلاصبر *bela ssébar*.

IMPOSSIBLE.—محال *mâhhal*, ما يمكن *ma imken*.

IN.—في *fi* or *fé*, pronounced simply, *f* before the article; e.g.:

In the city المدينة في *fel medîna*. In a word (i.e. In short in effect) الحاصل *al-hhassul* (or better *al-hhassil*). In the end, finally آخر *akher* (lit. signifying last) followed by a suffixed pronoun and preceded by الى *ila* thus to the end الى آخره *ila akherih*.

INSIDE.—*في قلب* *fi kalb*, (lit. in the heart). Inside the city
في قلب المدينة *fi kalb al-medina*.

INSIDE.—*داخل* *dakhal* (active participle of the verb *دخل*
dakhal (he) entered Ex. 30.

INSTEAD OF.—*في عوض* *fi aûd or fâûd*.

INSTANTLY.—See. *Immediately*.

INTENTIONALLY.—See *Purposely*.

J.

JUDICIOUSLY.—See *Wisely*.

JUSTLY.—*بالحق* *bel-hhak*, *بالعدل* *bel-âdel*.

K.

KNEES.—(Lit. on knees) *ركب على* *ala erkab* (أو ركايب) or
erkaib).

KNEELING.—I was on my knees *انا كنت على ركايب* *ana kunts*
ala erkabi, and so on with *all* the suffixed pronoun.

L.

LASTLY.—*في الآخر* *fel akher*.

LATE.—(Adverb.) Is expressed by saying not early; thus: He
came late *ما جا شي بكري* *ma jaa shî bekrî*, (lit. he did not
come early). Sometimes however, the participle *delayed*,
مؤخر *mûkhkhar*; (see No. 172) and the participle *تعلل* *tsattal*
he lingered delayed, or became delayed, are used.

LEAST.—At the least, at the very least. *بالأقل* *bel-kalil* *الأخريّة*
al-kherîia; *أقل ما يكون* *kall ma îkûn*; *ولو* *ûalû*.

LEFT (HAND).—*يسار* *isara*; Towards the left hand side *على*
اليسار *ala al-isar* or *شمالا* *shimala*. The latter expression is

used also to denote the *north*, the speaker being supposed to be facing eastwards towards mecca.

LEGALLY.—According to law *على موجب الشرع ala mûjeb esh-shraa*.

LESS.—*أقل kall*, see page 86 No. 100, requires *من min*; e.g.:
He made less than Hamed *أقل من أحمد amel kall min Hamed*.

LIKE.—(*Adverb*) *بحال behhal*, *كيف kif*; e.g. He wrote like a taleb *طالب واحد (وكيف) واحد الطالب ketab behhal (kif) wahhed taleb*.

LIKE.—*Behhal* requires to be followed by a noun or suffixed personal pronoun; e.g.: Like thee *بحالك behhalék*; Like him *بحاله behhalû*, etc. etc.

NOTE. Algerians use *كيفي kifi* also with suffixed pronouns *كيفي kifi* like me. *كيفك kifek* like thee.

LITTLE BY LITTLE.—*شوي بشوي be-shûai shûai*, *شوي شوي shûai be-shûai*.

LOOK OUT!—See *Beware*.

M.

MATTER.—(*Verb.*) It does not matter, no matter *مايصّر شي maïdorr shî*.

MEANTIME MEANWHILE.—*مايد ما baïd ma*; *مايد من baïd min*, or
(better) *بينما baïnma*.

MERCIFULLY.—*بالرحمة ber-rahhma*.

MIDST.—See *Amidst*.

MOHARAM.—(1st. month of Moslem year) *محرم moharram*.

MORE.—*أكثر ketâr*; More than *أكثر من ketar min*; More and more *أكثر وأكثر ketar wa ketar*.

MOUTHFUL.—*لُفْمَة lokma.*

MUCH.—*بِالتَّراِب bezzaf*; requires particle *كَبَّالَة kebballa*; *كثير ketir*; (*adj.*) 3rd. formation 80). Very and very much. These same expressions are used as for much. See page 87 No. 102.

N.

NAMELY.—i.e. that is to say *يعني iani.*

NEAR.—*فَرِيب kerib*, pl. *فَرَاِب kerab*. Lit. adjacent to next, proximate *adj.* of 3rd. formation No. 80. See note on participle round example. He sat (him) down near the door. *جَلَسَ فَرِيبَ الْبَابِ jeliss kerib al-bab*. They were near the bed *كَانُوا أَفْرَابَ الْفَرَاشِ kanû kerab el-farash*. Near me *فَرِيبَ مَنِّي kerib minni*. Near thee. *فَرِيبَ مَنِّكَ kerib minek*. From the above it will be seen that *فَرِيب kerib*, governs nouns in the dative with the particle *ل*.

NEARLY *عَلَيْنَ سَاعَتَيْنِ alain*; e.g.: Nearly two hours *عَلَيْنَ سَاعَتَيْنِ saatsain*.

NEARHAND.—(From nearhand) *مِنْ فَرِيب min kerib*.

NECESSARY.—(It is necessary) *لَا يَزَمُ lazem*; *لَا لا bedda*.

NEITHER, NOR.—(*Adverb.*) *حَتَّى hhatta*, with the particle *مَا* placed before the verb of negation; e.g.: Neither can I do this thing *حَتَّى أَنَا مَا نَفْعِدُ شَيْءَ نَعْمَلُ هَذَا الشَّيْءِ hhatta ana ma enkadar shi namel had eshshi*. When the verb is not expressed the word used is *هَكَذَا hakda* (lit. *thus*) or *كَذَلِكَ kadalek* (likewise) or in the same manner; e.g.: He did not see him, nor did I (see him) *هُوَ مَا شَافِدُ شَيْءٍ وَ أَنَا هَكَذَا hûa ma shafu shi wa ana hakda*.

NEVER.—*أَبَدًا abadan*; *أَمَرٍ aomr*, or *aomer*, followed by a suffixed pronoun of the gender number and person of the

subject of the verb; e.g.: I will never see him *عهرى ما نشوفه aomri ma enshûfu*. Thou wilt never see him *عهرك ما تشوفه aomrek ma teshûfu*, etc. etc. The negative *ما* always in such cases precedes the verb.

NEVERTHELESS.—*ولاكن walakin*.

NIGHT.—*ليل lil*; Last night *الليل البارح al-barahh fel-lil*, (lit. yesterday at night).

NIGHTLY.—*كل ليل kâll lil*.

NO.—*لا la*; *لاوا lawa*. See No. 210 and following.

NO MATTER.—It does not matter, It is of no consequence *ما يضرشى ma îdurshî*.

NOR.—If followed by a verb, is *ما*; but if preceded by other parts of speech it is *لا la*. See No. 213.

NORTH.—See *Left hand Side* under L.

NOT.—If joined to a verb is *ما ma*, and the verb has to be followed by the word *شى shî*.

NOTHING TO DO WITH.—e.g. I have nothing to do with him *ما عندي حاجة معه ma andî hhaja mah*.

NOTHING.—*حتى حتى hhatta hhaja*. *والو حتى حتى hhatta shî*. *ألا لا ùalâ*. Nothing more *وكان ùkan*.

NOTWITHSTANDING.—*ولاكن lakin*. *ألاكن ùalakin*. *ولاكن ùalakin*.

NOW.—*دأبا daba*. *دروكى darok*. *هذا الوقت had al-wukt*. Just now *دأبا عاد daba aad*. After a little *دأبا شوي daba shûi*.

O.

OF.—*من min*. See No. 48, 49 and 76.

OH.—*يا ya* as an exclamation of pain or grief. *ويل wail*. Woe, requires a suffixed pronoun, tr. lit. Woe to me! Woe to thee etc. thus: *ويلي waîali*. *ويلك waîalek*, etc. etc.

OH THAT.--Would to God that...! If used in a past sense. امن صاب لوكان *amin ssab lûkan*. In other instances it is امن صاب *amin ssab*. Oh that thou hadst come امن صاب لوكان *amin ssab lûkan jiti*. Oh that he may come امن صاب يحيي *amen ssab iji*.

ON.—على *ala*; e.g.: He came on horseback جاء على العود *jaa ala al-aûd*.

ONLY.—Meaning except. See *Except*.

OPINION.—In my opinion على رأي *ala raî*; and so on with all the suffixed pronouns.

OPTION.—See *At his Pleasure*.

OR.—أو *aû*.

OUTSIDE.—باراً *barra*, get outside اخرج لباراً *kheroj en-barra*. From outside من باراً *min barra*. Outside the city من المدينة *barra min al-medina*. Is usually followed by *min*.

P.

PARDON ME.—Excuse me. With your permission اسبح لي *semahh li*, or حاشا *hhasha*, followed by a suffixed pronoun. حاشاكم *hhashak*, حاشاكمم *hhashakum*, etc. etc. حاشا in these forms is equivalent to *speaking with your permission* or *saving your presence*.

PASSED THE TIME.—جوز الوقت *jûûez al-wukt*.

PATIENT.—“He was patient with” صبر *esabar*, requires particle على and accusative pronoun or noun.

PERADVENTURE, PERCHANCE.—درى امن *amen dara*, ربّما *rubbama*.

PERHAPS.—May be; possibly; يمكن *iemken*, يكون *ikûn*. When followed by a verb it is يمكن; e.g.: Perhaps he will come

ربما يمكن *iemken iji*. Followed by a past tense it is ربما يكون *rubbama ikûn*. In other instances it is ربما *rubbama*, يفدر *ikdar*.

PERPÉTUALLY.—See *Always*.

PLEASURE.—(With pleasure) See *Gladly*.

PLEASURE.—(At his pleasure) at his option; at his will على *ala* مرادة *ala meradu*, على خاطرة *ala khataru*, and in like manner with all the other suffixed pronouns.

POORLY.—بالمسكنة *bel meskena*, بالتدريش *bel-tedrûsh*.

POSSIBLY.—See *Perchance*.

PRAISE TO GOD.—الحمد لله *al-hhamdu lillah*.

PRECIPITATELY.—See *Hurriedly*.

PRESENTLY.—من دأبا شوي *min daba shûai*.

PROBABLY.—وفيل *ûakîl*.

PROFITED.—نفع *sselahh*; نفع *ensfaa*.

PROFITABLY.—بالبايدة *bel-faïda*; بالنفع *ben-néfa*.

PURPOSELY.—بالعني *belaani*; بالفصد *bel-kassed*.

Q.

QUICKLY.—See *Soon*.

QUIETLY.—بالهنا *bel-hena*; بالراحة *ber-rahha*,

R.

REGARDING, RELATIVE TO, RESPECTING.—على اجل *ala ajl* (or *ajel*), (lit. to the cause). على سبة *ala sebba* (lit. to the cause).

REVERSE.—(i.e. on the reverse) بالقلوب *bel-maklûb*.

RIGHT.—(To the right hand) يميننا *îmîna*. (On the right side على اليمين *ala al-îmin*).

ROUND.—(Adverb.) See *Around*.

S.

SADLY; SAD.—مُغْتَابِرٌ *meghâtîr* (lit. afflicted); بِالْمَغْيَارِ *bel-meghîar*.

SAFELY.—Without risk, securely, under safe conduct; بِالْأَمَانِ *bel-aman*.

SAME.—The same بِحَالٍ *behhâl behhâl*; كَيْفَ كَيْفَ *kif kif*; فَدَ فَدَ *kad kad*.

SECRETLY.—(Deceitfully-with guile) بِالتَّخْبِيَةِ *be-takhbia* or بِالسَّرْقَةِ *be-ssarka*.

SIDE.—جِهَةٌ *jiha*. On (or from) all sides, مِنْ كُلِّ جِهَةٍ *min kûll jiha*.

SILENTLY.—سَكِتٌ *saket* (active participle of the verb سَكَتَ *sakt*; He was silent, became silent) بِالسَّكُوتِ *bes sékût*, بِالسَّكَاتِ *bes sekat*.

SINCE.—See *From that time* under F.

SINFULLY.—بِالْحَرَامِ *bel-hharam*.

SLOWLY.—بِالْعُثْلِ *belakal*; بِالْأَتِي *bellatî*; بِالشَّوِيَةِ *bes-shuîa*.

SPENT.—(He spent, dispersed) exchanged (of money) صَرَفَ *ssérêf*.

so.—In this manner; See *Thus*.

so THAT.—بِأَشٍ *bash*; e.g.: So that I may see him; بِأَشٍ نَشَوِيَهُ *bash enshûfû*.

SOMETIMES.—بَعْضُ الْمَرَّاتِ *baad al-marrat*.

SOON.—Quickly; فَيَسَعُ *fisa* (for السَّاعَةُ *fi es-saaa*), دَغِيَا *daghîa*.

SOUND (NOUN).—حَسٌّ *hhés*; e.g.: Sound of cannon حَسُّ الْمَدْفَعِ *hhes al-medfa*.

STILL.—But still see *But*.

STRONGLY.—صَحِيحٌ *sshhihh* (sing. lit. strong healthy) is an *adj.* 3rd. formation see No. 80.

SUCCESSIVELY.—بالتتابع *bel metabaa*, مورا بعضهم *mûra baadûm*.

SUDDEN, SUDDENLY.—غلاطة *ala ghasla*.

SUFFICIENTLY.—بالكفاية *bel kefaia*.

SUN.—The sun rose شرفت (الطاعت) الشدس *sharkt* (or *talaat*) *esh shimss*.

T.

TAKE!—هاك *hak*.

THANKS TO GOD.—Thank God see *Praise to God* under P.

THAT.—(Relative pronoun) see Nos. 137 and 138.

THAT.—(Demonstrative pronoun). See page 139.

THAT.—(*Conjunction*). That is seldom or never used in Arabic
Vulgar as a conjunction in the manner we sometimes
employ it. The *future tense* of verbs is used as a rule to
render the ideas conveyed by the conditional clauses
beginning in English with the word *that*.

THEN.—في ذاك الوقت *fe dak al-ûkt*, في ذاك الساعة *fe dik
al-sâââ*.

THERE.—(In that direction) هناك *hénâk*, ثم *tem*, ثم *temma*.

THERE.—(From there) من هناك *min hinak*, من ثم *min tem*,
من ثم *min temma*.

THOUGHTLESSLY.—See *Heedlessly*.

THRASHED.—(with a ship) تصبى *ássâ*.

THUS.—هكذا *hakda*; هايدا *haïda*.

TIME.—مرة مرة *marra*; from time to time مرة مرة *marra
marra*, ساعة ساعة *sâââ, sâââ*.

TO.—Signifying the dative, and with verbs of movement is ل *li*
li or *lé*: عن *en* or *ne* (see No. 77); e.g.: To whom لمن *limen*
or ل *li* *nemen*; He said to the man (او للرجل) *sharkt*

kal ler-rajel (or *ner-rajel*). He went to Tangier لي مشى *mesha li Tanja* (or *en Tanja*).

TOGETHER.—مع بعض *ma baad*, with a suffixed pronoun; e.g.:

We will go together نمشوا مع بعضنا *nemshiû ma baadna*;

We will do it together نعملوه مع بعضنا *namelû ma baadna*.

You will go together تمشوا مع بعضكم *temshiû ma baadkum*.

TOMORROW.—غدا *ghadda*; The day after tomorrow باعد غدا *baad ghadda*; Tomorrow morning في الصباح *ghadda fes sebahh*.

TOO.—Meaning also.

TOO.—(*Adverb.*) is expressed thus: Too much بالنزادة *beziada*,
بزايد *bez-zaid*.

TOWARDS.—إلى *ila*, جهة *enjiha*.

TRANQUILLY.—See *Quietly*.

TRULY.—See *Certainly*.

U.

UNDER, UNDERNEATH.—See *Below* under B.

UNLAWFULLY.—بالحرام *bel-hhartram*. See *By sin*.

UNTIL.—حتى *hhatta*, إلى *ila*.

UPON.—على *ala*, فوق *fok*. The latter requires من when followed by a suffixed pronoun. When followed by nouns من is not required; e.g.: Upon thee, above thee فوق منك *fok mennek*, etc. Upon or above, all things فوق كل شيء *fok kull shî*.

USEFULLY.—بالعائدة *bel-faïda*, بالنفع *bel-néfâ*.

V.

VAINLY.—In vain باطل *battal*.

VERY.—Is usually expressed by بالنزاي *bez-zaf* or كثير *kitzîr*.

VERILY.—See *Certainly* under C.

things is ب *bi*; e.g.: With thee مَعَكَ *mdk*, With us مَعَنَا *máná* etc. etc. etc. With the sword بِالسَّكِينِ *bes-éskîn*.

WITHIN.—See *Inside*.

WITHOUT.—(Meaning outside). See *Outside*.

WITHOUT.—(Meaning non possession) بِلَا *béla*, مِنْ غَيْرِ *min ghair*;
Without cause (or reason) سَبَبَةً *bela sebba*; Without
doubt مِنْ غَيْرِ شَكٍّ *min ghair shekk*.

WORLD.—دُنْيَا *duniá*, عَالَم *állem* (this form is little used).

WORSE.—اَكْبَاهُ *akbahh* or *kbahh*; requires مِنْ, see No. 5 of
Exercise XVII page 88.

Y.

YES.—نَعَمْ *nám*, أَيْ *í*, إِي *ieh*.

YESTERDAY.—الْبَارِحَ *al-barahh*; (أَمْسَ) *yams*; The day
before yesterday أَوَّلُ الْبَارِحِ *âûel al-barahh* or أَوَّلُ أَمْسَ
âûel amss (or *yamss*).

YET.—Not yet, بَاقِي *bakî* (lit. sing. remaing). This active parti-
-ciple agrees with the subject or verb in number and gen-
-der; e.g.: He has not yet come مَا جَاءَ بَاقِي *hûa bákî ma*
jaa; She has not yet come مَا جَاءَتْ بَاقِي *hûa bakîa ma*
jaat; They have not yet come مَا جَاءُوا بَاقِي *hûm bakîin*
ma jáû.

NOTE. The phrase مَا زَالَ *ma zal*; is also used, but generally is invariable,
but in some instances the plural is مَا زَالِي *ma zalien*.

EXAMPLES.

1st. I have not yet told him مَا زَالَ مَا فُلْتَهُ *ma zal mâ kultu*.

2nd. Thou hast not yet told him مَا زَالَ مَا فُلْتَيْدَ *ma zal mâ*
koltih.

3rd. He has not yet told him *هو ما زال ما قاله hûa mazal ma kalû*.

4th. She has not yet told him *هي ما زالت ما قالت hîa mazal ma kaltû*.

5th. They have not yet told him *هم ما زال (اما زالين) ما قالوا hum mazal (or ma zalin) ma kalû*.

EXERCISE LI.

1. Whither goest thou?

1. لاين ماشي انتين

2. I am going to Mequinez,
and from there I will go
to Fez.

2. انا ماشي لمكناس ومن ثم
نوشي لفاس

3. I told thy father to come
to my house.

3. قلت لباباك يحيى لداري

4. He came on horseback
and arrived at nine
o'clock at night.

4. جا على العود ووصل في
التسعد ذالليل

5. We supped at half past
ten and layed down (Ex.
30) at twelve o'clock.

5. تعطينا في العشرة ونص ورفدنا
في لالناش

6. I have bought the mudd
of wheat for forty
ounces.

6. شريت المذ ذالزرج ياربعين
اوقية

7. My slave (m.) has bought
two mudds at sixty
ounces.

7. العبد ذياي شري مدين
بستين اوقية

- | | |
|--|--|
| <p>8. They caught (Comp. 30) him at the door of the mosque.</p> <p>9. I was seated on the right and Ali on the left.</p> <p>10. Do not do it secretly.</p> <p>11. They threw him down. (a)</p> <p>12. Come (thou) here and tell me what has happened.</p> <p>13. Perchance I have left my knife here.</p> <p>14. I have not seen it here.</p> <p>15. I was going in front and my cousin remained behind. (b)</p> <p>16. Go on, man go on!</p> <p>17. Come thou inside and sit down.</p> <p>18. I was writing inside, and he was reading.</p> <p>19. He did it purposely.</p> | <p>8. فبصوة في الباب ذاالجامع</p> <p>9. انا كنت جالس يمينا وعلي علي يسارا</p> <p>10. ما تعمله شي بالسرفة</p> <p>11. رموه لتحت</p> <p>12. اجي لهذا واحك لي ما وقع</p> <p>13. امن درى (او واش) خليت هنا الخذمي ذيا لي</p> <p>14. ما شفته شي هنا</p> <p>15. انا كنت نهشي لقدام وولد عمي بقى موراي</p> <p>16. زد يا رجل زد</p> <p>17. ادخل لداخل واجاس</p> <p>18. كنت نكتب في داخل (اول داخل) وهو كان يقرأ</p> <p>19. عملد بالعاني</p> |
|--|--|

(a) He made or adjusted the accounts *حاسب* *haseb*, 3rd. formation (lit. he counted, reckoned).

(b) When the verbs of movement express the sense of to where. Whither the ought to precede the *تحت* *هنا* *ثم* *فدام* *تبرا* and other adverbs of place. See Nos. 11, 12, 13 and 17 of this Exercise.

20. After we supped we went outside. 20. بعد ما تعشينا خرجنا لبرا.
21. The thieves were there. 21. ثم كانوا السراق.
22. They have now gone from here. 22. دابا خرجوا من هنا.
23. Do not (thou) write now. 23. ما تكتب شي دابا.
24. I am instantly going to lay down the pen. 24. في الساعة ماشي ننزل القلم.
25. He was sitting at my side. 25. هو كان جالس حذاي.
26. They were at our side. 26. هم كانوا حذاانا.
27. We are at present busy. 27. احنا دابا مشغولين.
28. At the beginning of the year we will arrange accounts. (a) 28. في اول العام نحاسبوا (او نعملوا الحساب).
29. At the beginning of the book thou wilt find the chapter thou seekest. 29. في البدو ذالك كتاب تجبر الباب الي كتبتش عليه.
30. Thou dost everything upside down. 30. كتعيل كل شي بالمقلوب.
31. Come thou with us to the mountain and thou wilt pass the afternoon happily. 31. اجي معنا للجبل وتجاوز العشية بالفرحة.

(a) A better form is وراي *urāia*, that is "behind me".

32. I have seen the Sultan's garden several times. 32. شجعت بعض المرات رياض السلطان
33. There were many soldiers round the fort. 33. كانوا بالزاي المكنزيت دايرين بالبرج
34. They all were arround. 34. كانوا كلهم دايرين
35. These carpenters work "time" "about" (alternatively.) 35. هذوم النجارة كينخد موا بالنوبة
36. There is Kador and as yet thou hast not seen him. 36. هناك فدور وبافي ما شجعت
37. My friend was there God bless him. 37. ثم كان صاحبي بارك الله فيد
38. Amen! (So let it be!) 38. امين
39. Last night the Spanish Ambassador arrived. 39. البارح في الليل وصل البشور الصنيول
40. They say (i.e. it is said that) that some shops were robbed last night. (Ar. they stole from some shops). 40. قالوا سرفوا البارح في الليل بعض اخوانت
41. The witness appeared before the judge. 41. الشاهد حضر فدام القاضي

Pronunciation of the foregoing.

15. ... mûraia. al-hhesab).
28. ... enhhasbu (or namelû 41. ... hhadar ...

COMPOSITION 51.

Two witnesses appeared before the Kadi.—First of all I am going (181) to write a letter.—The post arrived (156) the day before yesterday, and will leave to-day at twelve o'clock.—The day before yesterday it rained in Tetuan.—Joseph (97) and Jacob (Ex. 30) formerly were friends (Ex. 46).—I ate (Ex. 38) before twelve o'clock.—He will come before three o'clock.—They arrived at the mountain before me.—I knew (Comp. 29) that news before them (or before thy *knew it*).—Prepare (thou) (Ex. 43) the supper before my father arrives.—In the month of Ramadan the Moors neither eat nor drink before sunset (Ex. 33).—Many camels come here (Comp. 10).—Stand aside! Beware!—Sit thou here (Ex. 30).—Do not (thou) (Ex. 36) go from here.—Where is my stick? (Ex. 16).—Here it is.—Where are my spectacles? (Comp. 23).—They are here.—Where is my handkerchief? (Comp. 9).—Here it is.—I work upstairs (Ar. above) (Comp. 29).—The master-craftsman is above.—The tailor cut (173) the costume from the top downwards (Ar. from above to below).—Do not thou do it thus — Answerest thou thy father thus (Ex. 40).—The mail-has not yet arrived.—Hast thou not yet read (Ex. 38) my book?—Oh! my tooth (62) pains me very much (Comp. 45).—Yesterday I hired (Ex. 37) the house for 20 ducats.—Ali complained (Ex. 37) yesterday to my Consul.—This Spaniard (Comp. 10) struck me (Ex. 37) yesterday in the midst of the market.—I do not work for nothing.—I have bought them cheaply.—Enough, sir, I do not wish more.—Suffices it thee?—It suffices me.—Thou hast done well, bravo!

EXERCISE LII.

- | | |
|--|--|
| 1. To day everything is dear. | 1. اليوم كل شيء غالي |
| 2 Thou hast bought every-thing dearly. | 2. شريت كل شيء غالي |
| 3. My shop was near the mos-que. | 3. اكانت ذوالي كان قريب للجامع |
| 4. We have hunted nearly an hour. | 4. صدينا علين واحد الساعة |
| 5. The ducks were (have been) near thee. | 5. البراس كانوا قرب منك |
| 6. Knowest thou it for cer-tain? | 6. كنتعرف بالحق |
| 7. How hast thou heard it? | 7. كيف كنتسمع |
| 8. Thou speakest like a pro-phet. | 8. كتهدر بحال (او كيب) |
| 9. That Moor runs like a grey hound. | 9. هذاك المسلم كيجري بحال اوجد السلوي |
| 10. I do not know how this washerwoman washes (the clothes). | 10. ما كنتعرف كيفاش (او كيف) كتصين هذي الصبانة |
| 11. We will do as thou wishest | 11. نعملوا كيف تحب |
| 12. Why has the steamer not come? | 12. كيف (او كيفاش) ما جا شي البارج |

13. This is curable. (Ar. this thing has a remedy).

14. How?

15. The master will tell it thee with the book in his hand.

16. I do not wish to hunt with the master.

17. I will not speak with him though he come.

18. He judges everything with equity and with wisdom.

19. If thou goest not carefully in that business they will cheat thee.

20. Wilt thou do me a favour?

21. Wilt thou do it with pleasure? (Ar. wilt thou do it on thy head?)

22. I will do it willingly (with pleasure) (Ar. I will do it on my head and eyes).

23. When wilt thou accomplish what I wish?

24

13. هذا الشيء عنده الدوا

14. كيف (او كيفاش)

15. المعلم يقولها لك بالكتاب
في يده

16. ما كنت حيت شي نصاد مع
المعلم

17. ما نهدر شي معد بعد من
يجي

18. كيف حكم كل شي بالعدل

19. اذا ما تمشي بالسياسة في
هذاسى الامر يغشوى

20. تعمل في واحد الجميل

21. تعمل على راسك (او من
خاطرك)

22. نعمل على راسي وعلى عيني

23. فيوف تدرى دي انا كنت حيت

- | | |
|---|---|
| <p>24. When wilt thou go out to hunt?</p> <p>25. When wilt thou pay me?</p> <p>26. When I sell the mill I will pay the all that I owe thee.</p> <p>27. Let me know when the post-courier comes.</p> <p>28. I play from time to time with my friends.</p> <p>29. How much worth is this wheat?</p> <p>30. What does this wool weigh?</p> <p>31. As regards me I will do all that thou tellest me.</p> <p>32. As for thee (as regards thee) thou wilt guard the garden.</p> <p>33. Give me a light (Ar. fire) (lit. <i>comfort</i>).</p> <p>34. Give me water.</p> <p>35. They have gone out from here.</p> | <p>24. امتنى تخرج تصاد</p> <p>25. في وقت تخلصني</p> <p>26. حين نبيع الرحا نخلصك كل ما (او في كل ما) كنتسالي</p> <p>27. خبرني حين يجي الرقاص</p> <p>28. انا كنلعب مرة مرة مع اصحابي</p> <p>29. اشحال كيسوى هذا الزرع</p> <p>30. اشحال كتوزن هذي الصوب</p> <p>31. من جهتي نعمل كل ما تفول لي</p> <p>32. من جهتك تحصى الغرسة</p> <p>33. ارا العافية</p> <p>34. ارا الماء</p> <p>35. خرجوا من هنا</p> |
|---|---|

36. To night they will go out | 36. في هذي الليلة يخرجوا من
from the city. | المدينة.

37. We have come from below. | 37. جينا من تحت

Pronunciation of the foregoing.

10. ... *catzabben* ... | 20. ... *jémîl* ...

19. ... *amr* or *ámmar* ...

COMPOSITION 52.

From where did those rabbits (Comp. 19) come out? (Ex 30).
— They came out from here.— I advised them (177) before
hand.—Henceforward I will not speak to them.— I do not eat
bread for nothing.— They followed us closely. (near at hand).
— They came from outside.— We saw you from afar.— We will
go out at dawn.— They were all kneeling.— They were thro-
-wing (Comp. 42) stones at us from all sides.— Thou wilt find
(Ex 30) the carpet below the table.— Indeed? (Is that a fact?)
(Truly?) (Verily?) (Really?)— Truly Really.— They robbed
him in my presence.— I said it in every body's presence.— I ha-
ve worked too much.— The enemies were inside.— The thief
was hidden (Comp. 38) inside.— They did not find him inside
the prison.— We did not rest (Comp. 41) between Tangier and
the Fundak.— Since he passed here I have not seen him.— Sin-
ce then the hunters (sportsmen) have not come.— Since when?
— From (a since) the 1st. of Moharrem.— I desire thee to write
slowly.— He wishes to read slowly.— After dinner (Ex. 24) we
will take coffee.— The king arrived first and his army came
afterwards (Comp. 6).— After they brought the glasses they
began to drink.— The lads hid themselves (Comp. 38) behind
the wall. (Comp. 27).— The army was coming behind us.— The

artillerymen (74) placed (Ex. 39) the cannons (Ex. 11) in the rear. (Ar. behind).—I pray (Comp. 41) daily.—My God, help (thou) me! (Comp. 40).—Where did that rogue pass by? (Ex. 31).—He (it) passed through this hole (Comp. 43). — Where did he escape to? (Comp. 34). —He escaped to the mountain.

EXERCISE LIII.

- | | |
|---|--|
| 1. Now then, let us go. | 1. إوا يا الله |
| 2. Let us go to play. | 2. يا الله نلعبوا |
| 3. Now then, have you finished it. | 3. إوا كملتوه |
| 4. The Kaid was promenading on the roof. | 4. الفاييد كان يسرى في السطح |
| 5. Where are the seats? | 5. جاين الكراسي |
| 6. Where are the flags? | 6. جاين السناجف |
| 7. I want a flag. | 7. كنتحب واحد السنجف |
| 8. Indeed the cannons are here. | 8. بالصح الپدافع هنا |
| 9. In the future (henceforward) he will not cheat me (Ex. 44) if God will. | 9. من هنا لقدام ما يغشني شي
ان شا الله |
| 10. In short (finally) I do not want to quarrel with him. That is all (lit in Ar and peace.). | 10. الحاصل ما كنتحب شي نخاصم
معد والسلام (او و كان) (a) |

(a) The phrase هذا ما كان *Hada ma kan*, "that (is) that which" "was" is also used.

- | | |
|--|---|
| 11. What bringest thou? | 11. اش كنتجيب |
| 12. I bring a haik instead
of a jelab. | 12. جببت واحد الحمايك في
عوض الجلاب |
| 13. The notary came instead
of the Kadi. | 13. جا العادل (a) في عوض
الفاضي |
| 14. In the middle of the gar-
den there is a hoe and a
basket (didst thou find). | 14. في وسط لرياض جببت واحد
الباس وواحد الفقة |
| 15. He fell in the middle of the
street. | 15. طاح في وسط الزنفه |
| 16. Dost thou sell handker-
chiefs? | 16. كنتبيع السباني |
| 17. No. Thou wilt find them in
another place. | 17. لا تجبرهم بے موضع اخر |
| 18. Formely I used to sell
them (Ar. I was selling
them). | 18. زمان كنت نبيعهم |
| 19. God is every where. | 19. الله في كل جهة |
| 20. In vain wilt thou hide thy-
self (b) from him. | 20. باطل تتخبع منه |

(a) Signifies literally, "just", "right", but in Morocco it has the meaning of Notary, Plural of **عادل** *adul*.

(b) **تخبع** *Tekhabbâ*. He hid himself 5th. Formation.

21. Verily I tell you, that this labourer deserves (is worth) (Comp. 43) the wage. (Comp. 25). | 21. بالحق كنقول لكم هذا الخدم
كيسا هل لا جارة
22. Go, thou to my room and upon the table thou wilt see a bottle and a plate of sweets. | 22. امشي ايميتي وتشووب جوف
المائدة واحد الرضومة وواحد
الطيسيل ذا الكلاوات
23. They were in front. | 23. هم كانوا بغرطنا
24. He was living in front of our house. | 24. هو كان يسكون فدام دارنا
25. I was reading then more than now. | 25. انا كنت نفرأيه ذاك الوقت
اكثرمين دانا
26. Thou wert working more then than now. | 26. انت كنت تخدم في ذيك
الساعة اكثرمين دانا
27. They destroyed (a) the citadel entirely. | 27. هدموا القصبه كلها
28. This (thing) happens amongst the women | 28. هذا الشي كيوقع بين النساء
29. Between us will be no question (dispute, claim). | 29. بيننا (اوييني وبينك) ما تكون
حتى دعوة
30. That is to say all of them are thieves. | 30. يعني هم كلهم سراف

- | | |
|--|---|
| <p>31. All of them were sleeping
in the fort except the
watchman.</p> <p>32. They all struck me except
this one.</p> <p>33. I eat everything except
pork.</p> <p>34. They all stole except this
shepherd.</p> <p>35. We bore all with patience
except the toothache.</p> | <p>31. كلهم كانوا ناعسين في
البرج غير العساس</p> <p>32. كلهم ضربوني من غير (أو من
دون) هذا</p> <p>33. أنا كنت أكل كل شيء دون
اللحم داخلوب</p> <p>34. كلهم سرفوا من غير هذا الراعي</p> <p>35. كنعتي كل شيء بالصبر دون
الحريف ذ لا ضرأس</p> |
|--|---|

Pronunciation of the foregoing.

- | | |
|---|--|
| <p>10. ... <i>û es-selam</i> (<i>a û kan</i>)...</p> <p>13. ... <i>al ââdel</i> ...</p> <p>20. ... <i>tetekhaba</i> ...</p> <p>22. ... <i>hhalaûat</i>.</p> <p>27. <i>Hedmû</i> ...</p> | <p>29. ... <i>daûa</i>.</p> <p>31. ... <i>assas</i> ...</p> <p>33. ... <i>al lehham del-hhalluf</i>...</p> <p>35. ... <i>al-hherik ded-deras</i> (lit.
<i>al âdrâs</i>).</p> |
|---|--|

COMPOSITION 53.

Thou wilt easily leave (Comp. 41) that which thou lovest not (155) from thy heart n.^o 65).—They easily conquered (Ex. 44) all their enemies (Ex. 17).—Finally they deprived (Ex. 41) him of his clothes (Ex. 21) and beat him very much.—The general went out (Ex. 36) to the outside of the city, and beheld (Ex. 29) the sea with a telescope (Comp. 23).—They threw (Ex. 36) him outside, and beat him to death (219).—I have tethered

(Comp. 30) him strongly.—We will listen to thee (Comp. 29) with pleasure.—Thanks to God we have dined (Ex. 38) well.—I am going (181 towards my town (Ex. 17).—It is raining towards Tangier.—I will not rest until (I reach) Mequinez.—I am going towards Saffi.—I will not return (Ex. 37 until night.)—The soldiers ran towards (Ex. 36) the river.—They will not arrive (156) until daylight.—I will not rest until I finish it (Comp. 40).—The spanish army (Comp. 6 and 10) came as far as here.—I will reach as far as there.—To day I have not read the newspaper (Ex. 38).—To day I have not eaten even a mouthful.—He did it ignorantly.—He will share it (Comp. 30) equally.—They did it illicitly. He works impatiently.—The Administrator (Ex. 12) presented himself unexpetedly.—Impossible?—Undoubtedly.—They have all seen him.—He was seated at the left of the Consul.

EXERCISE LIV.

- | | |
|--|---|
| 1. Never did I see a man
more wise than this. | 1. عمري ما شفت واحد الرجل
عالم بحال هذا |
| 2. Thou hast never seen as
pretty a flag as this. | 2. عمرك ما شفت واحد
السنجق طريبي بحال
هذا |
| 3. He will never buy it. | 3. عمرة ما يشريد |
| 4. We will never forget thy
kindnesses. | 4. عمرنا ما ننسوا خيرك |
| 5. I have never eaten so
sweet an orange as this. | 5. عمري ما أكلت واحد اللبينة
حلوة بحال هذي |

6. I have never tasted "küs-
-küs".

6. عمري ما ذقت الكسكو

7. They have never seen
that mosque.

7. عمرهم ما شافوا هذا ك الجامع

8. Hast thou seen the Em-
-press?

8. شئت السلطانة

9. Never.

9. أبدا

10. Never. will I do that
never.

10. عمري ما نعليه أبدا

11. The Kadi will arrange it
according to law.

11. القاضي يعدله على موجب
الشرع

12. We will sit down near the
fountain.

12. نجلسوا فراب للعين

13. He placed the slippers
near my feet.

13. عمل البلغا قدام (أو لعند)
رجلي

14. He sat down near me.

14. جلس قريب مني

15. Sit ye down near me.

15. اجلسوا فراب

16. We will write together.

16. نكتبوا مع بعضنا

17. We will breakfast toge-
-ther.

17. نبطروا مع بعضنا

18. We will walk (promenade)
together.

18. سَروا مع بعضنا

19. I will sit down at your
side.

19. نجلس حداكم

- | | |
|--|--|
| <p>20. Sit (thee) down far from
me.</p> <p>21. I wish to see thee from
afar.</p> <p>22. Be ye seated at a distance
(far) from me.</p> <p>23. I have been far from here.</p> <p>24. Will I come back later?</p> <p>25. Do not (thou) return.</p> <p>26. Later on we will see the
minarets. (a)</p> <p>27. After he filled the carafe
he gave me to drink.</p> <p>28. The army went out at day-
-break.</p> <p>29. Do not (thou) speak
wickedly (badly).</p> <p>30. He did it badly.</p> | <p>20. اجلس بعيد مني</p> <p>21. كنت أحب نشوفك من بعيد</p> <p>22. اجلسوا بعاد مني</p> <p>23. كنت بعيد من هنا</p> <p>24. نرجع في الساعة</p> <p>25. ما ترجع شي</p> <p>26. من دابا شوي نشوفوا المينائر</p> <p>27. بعد ما عطر البرادة شربني
(او اعطاني شرب)</p> <p>28. خرج العسكر على البجر</p> <p>29. ما نهدر شي بالفتاحة</p> <p>30. عملد فيبح</p> |
|--|--|

Pronunciation of the foregoing.

26. ... *menâir* ...

COMPOSITION 54.

I do not like him who speaks badly (wickedly) (Ex. 30) to-morrow—I will begin (Ex. 38) to work (Comp. 29).—The

(a) Minarete and almenara come from the Arabic word *منارة* *menara*, noun of place, which signifies *literally*, the spot where the light is placed, candlestick lighthouse.

physician (86) will arrive (156) to morrow morning. —The day after to morrow I will speak with the watchmaker. —I do not wish to work any more. —My daughter (65) is more beautiful (Ex. 7) than the Empress (Comp. 12). —My master is wise (Ex. 14) but roguish (Ex. 31). —No more than three soldiers came (71). —Each day (142) it pleases me (Comp. 40) more and more. —We saw him beyond the river. —He did it well. —I do it better. —I will fold (Ex. 39) the paper (70) better than you. —This handkerchief (Comp. 9) is better than thine. —Hast thou brought anything else? —I have not brought anything. —I will not spend less than you. —How many dollars have you spent? —I have spent at least two hundred dollars. —How many horses were in the camp? —There were at the least two thousand horses. —Will you come to morrow with me to the mountain? —If you do not come, at least send your son. —How many horses shall we need to go to Fez? —At least five horses. —Tell him to give us at the least one mudd of barley. —They were all there except the Vizir (Ex. 7). —While they were sleeping they stole (Ex. 31) all that was in the house. —I think (Ex. 40) often upon the orphans (Ex. 40). —The master craftsman thinks much about his mother. —They have brought much wine. —Many people have come. —You are very angry (Ex. 14). —He is very tired (Ex. 14). —It has not tired (Ex. 39) me at all (Ar. nothing). —I fear (Ex. 35) nothing. —This is good (Ex. 39) for nothing. —I don't know anything (Ar. *I do not know nothing*). —Hast thou brought anything else? —No more than this. —I do not like either this or that. —Neither Joseph nor Ali have worked today. —I believe that ten thousand men have arrived at the enemies camp. —It

doesn't matter, although twenty thousand may come we will conquer (Ex. 44) them easily.—God will be with us and there is no conqueror (Ex. 26) but God.—I have never tasted so good a wine as this.—Oh God; help me.—He will come or he will write a letter.—Give me the horse or the money.—Oh that I may sleep to night!—Oh that he may arrive well! (in health!). —Oh that he had written yesterday!—Oh that thou mayest gain (Ex. 30) much money!—Oh that thou wouldst buy me a cap!

EXERCISE LV.

- | | |
|---|-------------------------------------|
| 1. For whom are these books? | 1. لمن هذوم الكتب |
| 2. For my master. | 2. لمعلمي |
| 3. Why dost thou buy those oranges? | 3. لاش كنتشوي هذوم اللشين |
| 4. To eat them. | 4. باش ناكلهم |
| 5. Why dost thou look at the sky? | 5. لاش كنتشوف في السما |
| 6. To see the moon. | 6. باش نشوب القمر |
| 7. Thou answerest worse than thy brother. | 7. انت كنتواجب افبح من اخاك |
| 8. Excuse me if I have inconvenienced thee. (a) | 8. اسمع لي اذا بسأت عليك (او صدعتك) |
| 9. With your permission I will speak about this affair. | 9. اسمع لي نتكلم على هذا الامر |

(a) *bessel* بَسَل, *ssadla* صَدَعَ, *nakkam* نَكَّمَ, and *nakked* نَكَّد, signify be inconvenienced, importuned.

10. He has done it perfectly.

10. عمله مستقم (a)

11. The interpreter speaks

11. المترجم كيهدر بالعربية

Arabic perfectly: (b)

متفونة (او مستفنة) لكن ما

but he does not know

كيعرب شي الصبنيولة

Spanish.

12. I understand Arabic: but

12. انا كنفهم العربية ولاكن ما نفدر

I cannot speak it.

شي نفدر بها

13. We eat poorly.

13. احذا كناكلوا بالمسكنة

14. He speaks little, but with

14. هو كيتكلم شوي لكن بالعقل

wisdom.

15. I have heard a few words.

15. انا سمعت شوي ذالكلام

16. We have little work.

16. عندنا شوي ذاخدمة

17. I will learn little by little.

17. نتعلم بشوي شوي

18. We will sit down a little.

18. نجالسوا واحد الشوي

19. I will drink a very little.

19. نشرب واحد الشويوش

20. He will be worth twenty

20. يسوى عشرين ذالريال زايد

dollars more or less.

نافص

21. Why art thou working?

21. علاش كنخدم

22. I am working for my

22. كنخدم على بابا

father.

23. I have done it for thee.

23. عملته على سبتك

24. Have the artillerymen

24. مانوا الطبجية

died?

(a) See note a page 197.

(b) متفون metkân. Passive participle of the verb تفن tekan he possessed

some tongue, or faculty.

25. By God, may he be exalted, they have died! (a)

26. Let them rest in peace!
(Lit. May God have merey on them).

27. They took us out forcibly.

28. Here they sell by pounds
or by ounces, as thou desirest.

29. He gave me two ducats
for my work.

30. I will sell it all to thee for
one thousand ducats.

31. We are ready to die for
our conutry.

32. The sewant has gone for
the doctress.

33. They sent me (to procure)
for charcoal.

34. Desirest thou to exchange
thy horse for my mare?

25. وحق الله تعالى إنا ماتوا

26. الله يرحمهم

27. خرجونا بالزور

28. هنا كينباعوا بالرطل أو بالوفية
كيس تحب

29. اعطاني مثاليين على خدمتي

30. نبيعد لك كلد بالبي مثقال

31. احذا موجودين باش نيتوا
على بلادنا

32. المتعلم مشى مورا الدوا

33. سبطوني مورا الفحم

34. كتحب تبدل العود ذبالك
بالعودة ذبالى

(a) After the oath forms **الله حق** *hokk allahû*, and **والله** *wallahu* (123) the affirmative verb is repeated but is preceded by the particle **لا** *illa*; e.g. **والله لا** *u-Allah illa matâ*.

- | | |
|--|---|
| 35. Where did he pass (to-wards?) | 35. من اين جاز |
| 36. He has not passed hereabouts nor there, nor above nor below, nor behind, nor in front. | 36. ما جاز لا من هنا ولا من ثم
لا من فوق ولا من تحت
لا من الورا ولا من فدام |
| 37. He did not go out for (by reason of) fear. | 37. ما خرج شي بالخوف |
| 38. If thou sellest at this price thou wilt gain ten per cent. | 38. اذا تبعد بهذا الثمن تربح عشرة في المئة |
| 39. He wishes to collect five per cent per month of interest. | 39. هو كىحب يتخلص (a) خمسة في المئة ذالبايدة كل شهر |
| 40. He was travelling by sea. | 40. هو كان مسافر في البحر |
| 41. I dont like travelling by land. | 41. ما كىعجبني شي نساو بر
في البر |

Pronunciation of the foregoing.

- | | |
|---|-------------------------------|
| 8. ... <i>besselt alic</i> (or <i>ssedda-atek</i>) | 26. <i>Allah ierhthemum.</i> |
| 11. ... <i>metkâna.</i> | 31. ... <i>mâjûdîn.</i> |
| | 39. ... <i>itekhalles ...</i> |

COMPOSITION 55.

Why hast thou sold (Ex. 35) the sword? (Comp. 24)

(a) *tckhlles*, he collected, was paid.

—Because I have no money.—Why will that ruddy (Ex. 29) man look (Ex. 40) at me?—Because he desires (Ex. 32) to know thee (Comp. 29)—I am seated because I do not wish to work (Comp. 29) uselessly. —The prisoners (Comp. 15) went out (43)suddenly from the prison.—First he built (Comp. 36) a fort (Comp. 38) and then a house for himself.—Probably the mail courier will not come (168) today.—May be he will come.—Perhaps he passed the night (Comp. 34) at the fondack.—May be he is remaining on the road.—He does it intentionally.—What dost thou answer me? (Ex. 40)—I tell thee what he has given me nothing.—I have nothing to do with him; it is necessary that thou hand me the money.—I beseech thee to have patience with me.—Probably I will hand it thee during this month.—Probably he will come to see me.—Perhaps he wrote the letter and they have not received it.—Perchance a letter has come for me?—At day break we hear the cannon shot (Comp. 29).—I was kneeling when they entered my room.—I pray on my knees.

EXERCISE LVI.

- | | |
|---|-------------------------------------|
| 1. They will judge according to law. | 1. يحكمونه على موجب الشرع |
| 2. I will go to sleep according to thy wish. | 2. نمشي ننعس على مرادك |
| 3. According to what I have understood the weaver does not wish to bet. | 3. كيف فهمت الرزاز ما يحب يتخاطر شي |

4. I will do it in accordance with the opinion of the wise men (the learned). 4. انا نعماه على الراي ذاالعلماء
5. Each one works according to what he is able. 5. كل واحد يخدم فذ ما يفدر
6. Do thou as thou best may (or). Do thou thy utmost. 6. اعمل فذ ما تفدر (او اعمل جهدك)
7. Thou canst travel safely. 7. تفدر تسافر بالامان
8. Art thou going to send me the weights? (the balance.). 8. ما شي تسيط لي الميزان
9. Yes, Sir. just now. 9. نعم يا سيدي دابا عاد
10. Dost thou wish to help me? (Comp. 40). 10. تحب تعاوتي
11. Yes, Sir. With much pleasure. 11. ايه ياسيدي على راسي و على عيني
12. If thou help me I will give thee a present. 12. اذا تعاوتي نعطيك واحد الهدية
13. Have you finished the building. 13. كهلتوا البني
14. Yes. We finished it yesterday. 14. اي كملناه البارح
15. Dost thou like cuttle-fish (lit. does cuttlefish please thee). 15. كيحبوك اللواين

16. Yes, I like them very much
(lit. they please me
very much).

17. I see him always (con-
-stantly) in the street.

18. The lazy man always is
in the street.

19. Seek thou always the
opinion of the wise man.

20. I will ever remember
(Comp. 38) God.

21. He took the money silently

22. I do not wish to go without
a musket.

23. Without doubt he will
come today.

24. They have told me that
the Administrators are
in the Custom-house,
but I did not see them.

25. Without me you cannot
assemble to amuse your-
-selves. (a)

16. آيه كي عجبوني بالتراب

17. ديما كنشوجه في الزنقة

18. المعكاز دايماً في الزنقة

19. اجتش ديما على الراي ذا الحكيم

20. على الدوام نتذكر الله

21. فبض الدراهم بالسكات

22. بما كنحبت شي نمشي بلا
(او من غير) مكحلة

23. اليوم يجي بلا شك

24. فالواي لامنا في دار العشور
لكن انا ما شفتهم شي

25. من غيري ما تنجسوا شي
تتفرجوا

a. It should be noted that the Particle بلا vulgarly requires to be followed by a Suffixed pronoun preceded by ب, e. g.: Without me بلا بي belâ biin: belâ bil, without thee, etc, etc.

26. Without thee we cannot (assemble) do anything. 26. من غيرك ما نستجمعوا شي
نعملوا حتى شي
27. He loves no one except his wife. 27. هو ما كيتحب غير امراته
28. I think only of God. 28. ما كننا نجمع إلا في الله
29. The attorney will speaking about the law suit. (Case, question, claim ac- sation). 29. الوكيل كان يهدر على الدعوة
30. Above every thing love God. 30. حب انت الله اكبر من كل شي
31. He was travelling (moun- ted) on a mule. 31. كان مسافر راكب على واحد البغاة
32. The dishes are on the table. 32. الطبا سبل على المائدة
33. All of them went out su- ccessively. 33. كلهم خرجوا مورا بعضهم
34. I also have quarrelled with the neighbour. 34. حتى انا خاصيت مع الجار
35. My wife also has quarrelled with the neighbours. 35. حتى امراتي خاصيت مع الجيران
36. Nor do I wish to quarre with that drunkard. 36. حتى انا ما كننا نحب شي نخاصم مع هذاك السكران
37. Didst thou not enjoy thy self? (Ex. 41) Nor I either! (Lit I likewise) 37. ما بقوت شي انا كذا لك

- | | |
|-------------------------------|-------------------------|
| 38. It is as small as a flea. | 38. هو صغير فذ البرغوثه |
| 39. It is as big as a camel. | 39. هو كبير فذ الجمل |
| 40. Thou art as big as I. | 40. انت كبير فذّي |
| 41. I weigh as much as thee. | 41. انا كنوزن فذكت |

Pronunciation of the foregoing.

- | | |
|---|----------------------------------|
| 5. ... <i>kadd ma ikdar.</i> | 29. <i>Al-ûkil ... dâûûa ...</i> |
| 6. ... <i>kadd ma tekdar</i> (or ...
<i>juhdek</i>). | 31. ... <i>rakeb ...</i> |
| 18. <i>Al mâgâz. ...</i> | 35. ... <i>jîran.</i> |

COMPOSITION 56.

Thy sons rose early.—The servants rose earlier than thou.
—The boys (little boys) came very early.—Art thou still writing?—Is he still sewing?—Thy mother is not awakened yet.—We have not yet supped.—Dost thou wish a cigarette? Take! (i.e. Take one).—He sleeps calmly.—They hid themselves behind the door.—He was meditating (Ex.40) sadly upon the death.—He was, sadly upon his father's grave.—Finally he said he would not go out from his house. I desire that thou employ the time usefully.—Let us go! we will go to the garden.—Truly he deserves (Comp. 43) the wage.—I write sometimes at night.—I go out often to the garden.—The tailor and the shoemaker were drunk.—The muleteers and the cameldrivers arrived very early.—I have not yet eaten (dined).—Have you not prayed yet?—We have not prayed yet.—Have they not yet bought the basin (Ex. 42).—They have not bought it yet.—The physician has not cured me yet.—He will come and he will cure thee if God will. —It is finished thanks to God!.



APPENDIX I.

MOORISH MEASURES WEIGHTS AND MONIES.

MEASURES OF LENGTH.

Kama.—فامة *kama* sing.; فامتين *kamtain* dual; فامات *kamats* pl. نص فاما *nuss kama*, half a kama. Inches centimetres.

Kala.—فالة *kala* sing.; فالتين *kaltain* dual; فالات *kalats* pl.; فالة *nuss kala*, half a kala. ثلث فالة *tâlt* or *tûlût kala*, third of a kala. ربع فالة *rbau* or *erbaa* or *ruha* or *rûbûa kala*, fourth of a kala; ثمن فالة *tâmn* or *tâmûn kala* or ثمن ذالفالة *tumun del-kala*, an eighth of a kala.

Draa.—ذراع *draa* or *derâa*, ذراعين *draîn* dual, ذروع *dârûa* (pl.) (lit. اذرع *adrûa*). نص ذراع *nûss draa*, half a draa. ربع ذراع *rbau* (or *erbaa*) *deraa*, etc. etc.

Pace.—خلفة *khalfa*, sing. or خطوة *khatûa*; خلفات *khalfats* pl. or خطوات *khatûat*.

Foot.—قدم *kdem* or *kedem*, sing. اقدام *kdam* or *kedam* pl. (lit. *akdam*.)

Span.—شبر *shber* or *sheber* sing.; شبرين *shberain* dual; اشبار *shbar* *shebar* (lit. *ashbar*.)

Hand.—فتر *fter* or *feter* sing.; فترين *fétrain* dual.

League.—فرسخ *fersakh*; sing.; فراسخ *ferasakh* or *frasakh* pl. ساعة *sâââ* (hour.)

Mile.— ميل *mîl* sing.; أميال *mîal* pl. (for lit. *amîal*).

In some place a land measure called مرجع *marjáâ*, (dual مرجعين *marjaaîn*, pl. مراجع *mrajaa* or *marajaa*) is used. It contains 384 square kalas.

MEASURES OF CAPACITY.

LIQUIDS.

Kola.— كلة *kolla* sing.; كلتين *koltain*, dual; كلال *klel* or *kalel*, pl.:
كلة نص *nûss kolla*, half a kola, etc. etc.

Quarter.— ربعية *rubai* or *rubaiia*.

Stone.— (Half a quarter) (lit. eighth) ثمنية *tumnîia*, half a
sotne. نص ثمنية *nûss tumnîia*, etc. etc.

This measure is used for oil only which is the only liquid of commercial importance in Morocco. There is another measure however for milk which varies in size in different localities namely كيل *kail*, dual; كيلين *kailain*, pl. اكيال *kîal* or *akîal*, half a kail; نص كيل *nuss kail*.

DRY MEASURE.

Mudd.— مدّ *mudd*, sing.; Used for Grain; مددين *mûddain*, dual; pl. مدود or امدود *mdûd*, *medûd* *mdad* or *amdad*, half a mudd; نص مدّ *nûss mûdd*, quarter mudd; ربعي *rubaii* or *rubaii*, eighth, تمنّي *tumnî* or *tumnîi*, half an eighth of a mudd; نص تمنّي *nûss tumnîi*.

The mudd varies greatly in size in different localities.

WEIGHTS.

Hundredweight.— فطار *kantar*; فطارين *kantarain* dual; فباطور *kenatar* or *kenatûr*. نص فطار *nûss kantar*, half kantar; ربع

rbua or *rubâ* sing.; ربيع *rubâin* dual; ربات *rbaat rbaat* or *rubaat* pl.; نص ربع *nûss rbua*, half a quarter (a stone) وزنة *uézna*, a quarter of a quarter (half a stone.)

NOTE. In some parts of the west coast a nother dry measure, called the خروبة *kharroba*, dual, خروبين *kharrobtain* pl. خراريب *kh râreh* or *khara reh*, is used.

Pound.—رطل *rtal* or *ertal* sing.; رطلين *ertlain* or *rtalain* dual; ارتال *artal* and رطول *rtul* or *ertel* pl.; نص رطل *nûss rtal*, half apound; اربع اواف *arbaa ûak*, quarter a pound (lit. tr. 4 ounces.

Ounce.—وفية *ukîia* sing.; وفيتين *ukîitain* dual; اواف *ûak* and وقيات *ukîiat* pl.; نص وفية *nûss ukîia*, half an ounce; ربع *rbua ukîia*, quarter ounce.

Ducat.—مثقال sing. *metskal*; dual مثقالين *metskalain*; pl. مشافل *metsakel* or *mtakel*. (a)

Nûaîa.—نواية *nuaîia* pl. نوايات *nuaîiats*. (a)

The equivalents in European weights of the foregoing are not given because they vary greatly in different localities even though known by the words given above.

MONIES.

GOLD.

Moorish gold pieces.—بندكي *bendki* or *béndek*,ⁱ pl. بنادق *bnadek* or *benaduk*. Value 65 ounces (*ûkias*). Half bendki نص بندكي *nûss bendekî* 32½ ounces.

SILVER.

Ducat.—(An imaginary piece money) متقال *metkal* sing.; dual

(a) These two weights are those used for Gold, silver precious stones, and perfume essences.

متكاليين *metzkalaîn*, pl. متكافل *mtakel* or *metakel*. Value 10 ounces 40 moozûnats.

Derham of 4 ounces.— درهم ذاربع اواف *derham d-arbaa ûak*, pl. in اأت *at*. Value 4 ounces or 16 moozûnats.

Derham of 10 moozûnats.— درهم عشرة وجوة *derham d-aashra ûjûh*. Value 2 ½ ounces or 10 moozûnats.

Derham of 8 moozûnats.— درهم تهنية وجوة *derham temni ûjûh*. Value 2 ounces or 8 moozûnats.

Derham of 7 moozûnats.— درهم سبع وجوة *derham de-sebaa ûjûh*. Value 1 ⅓ ounces or 7 moozûnats.

Derham of 4 moozûnats.— درهم ذاربـع وجوة *derham d-arba ûjûh* or وفية *ukîia*; pl. اواف *aûak*. Value 1 ounce or 4 moozûnats.

Moozûna.— (Imaginary value) (a) sing. موزونة *mûzûna*, dual وجوئين *ûjhain* (literally translated “two faces”), pl. موزونات *mûzûnats* or وجوة *ûjûh* (lit. “to faces”).

COINS ISSUED BY THE LATE SULTAN MULEY AL HASSAN AND
PRESENT SULTAN MULEY ABD-AL-AZIZ.

1st. Dollar ريال *riâl* (invariable for dual and pl.), 5 pesetas Spanish.

2nd. Half dollar. — نصف ريال *nâss riâl*, pl. نصاص الريال *nssuss er-riâl*. 2½ pesetas Spanish.

3rd. Quarter dollar. — ربع الريال *rbaa* or *râba er-riâl*, pl. in اأت *at*, 1¼ pesetas Spanish.

4th. *Derham hassani.*— Half peseta 1st. درهم حسني *derham hassani*; 2nd. زوج بلايين *zûj blain*; 3rd. فروش *kersh* or *guersh*, pl. فروش *krush* or *grûsh* 50 centimos of a Spanish peseta.

n Value 6 fluses.

5th. *Belian*.—1st. نَصْ حَسَنِي *nāss hasanī*; 2nd. بَلِيُون *beliūn*; 3rd. كَرِيْش *kriēsh* or *grīēsh* pl. in اَت *at*. 25 centimes of a Spanish peseta.

COPPER.

Piece of 4 fluses.— اَرْبَعَةُ دَالْفَلُوسِ *arbaa dal-flūs* or *felūs*.

Piece of 2 fluses.—1st. زَوْجُ فَلُوسٍ *zūj flūs*; 2nd. ثَمْنِيَّةٌ *temnia* (a)

Piece of 1 flūs.—فَلُوسٌ *fels* pl. فَلُوسٌ *flūs*. In the vicinity of Tetuan the *fels* is called also دُوبَلُونٌ *doblon* pl. *dbalen* or *dēbulen*.

As at present foreign monies are even more commonly in use in Morocco than Moorish coins it is thought advisable to give the names of the foreign most known generally current amongst the Moors.

GOLD.

Spanish. { *Doubloon*.—Sing. دُوبَلُونٌ *doblon*, pl. دُبَالِيْنٌ *dbalen*. Value 1 ounce of gold.
Half doubloon.—Sing. نَصْ دُوبَلُونٌ *nāss doblon* ½ an of gold.
5 dollar piece.—1st. لَيْبْرَةٌ *libra*, pl. in اَت *at*; 2nd. رُبْعُ دُوبَلُونٌ *rāba doblon*, pl. in اَت *at*.

British. { £ *Sterling*.—لَيْبْرَةٌ اِنْگَلِيْزِيَّةٌ *libra ingliza*.

French. { *Louis d'or*.—لُويْزٌ *luiz*. 20 franc piece.
Half louis d'or.—نَصْ اَلْـلُويْزِ *nāss al-luiz*; 10 franc piece.
Quarter louis d'or.—رُبْعُ اَلْـلُويْزِ *er-rī'al dhab*; 5 franc piece.

(a) The word *temnia*, which signifies "eight" doubtless has its origin in some ancient money whose value was the fourth of a flūs

SILVER.

Spanish.	<i>Dollar.</i> —1 st . دورو <i>dâro</i> , (inv. dual and pl.); 2 nd . ريال <i>riâl</i> (inv. dual and pl.); 3 rd . ريال كبير <i>riâl kbîr</i> ; 4 th . ريال بو مدفع <i>riâl bâ medfaa</i> .
	<i>Half dollar.</i> —نص الريال <i>nûss er-riâl</i> sing.; نص الريال <i>nessass der-riâl</i> pl.
	<i>Quarter dollar.</i> —ربع الريال <i>ruba er-riâl</i> sing.; ربعات الريال <i>rubat er-riâl</i> pl.
	<i>2 pesetas piece.</i> —1 st . زوج بسيط <i>zûj bésasét</i> ; 2 nd . زوج بساط <i>zûj bsaset</i> .
	<i>1 peseta piece.</i> —بسيطة <i>besseta</i> .
	<i>2½ real vellon piece.</i> —زوج بلون ونص <i>zûj beliân û nûss</i> .
French.	<i>Half peseta.</i> —زوج بلاين <i>zûj blaîn</i> .
	<i>Real of vellon.</i> —بلاين <i>beliun</i> ; pl. بلاين <i>blaîn</i> .
	<i>5 franc piece.</i> —1 st . ريال فرنسيس <i>riâl fransis</i> ; 2 nd . ريال صغير <i>riâl saghéér</i> .

COPPER.

Spanish.	<i>10 centimos of a peseta.</i> —عشرة وجوة <i>aashra ûjûh</i> .
	<i>5 centimos of a peseta.</i> —خمس وجوة <i>khamsa ûjûh</i> .

As it is hardly possible to give a general idea of the moors method of counting money the form in which they reckon, is indicated in detail as follows, beginning with the “flus.”

1. Flûs. فليس *flûs*.
2. زوج فليس or. ثنية ذالفليس *Zûy flûs, or temnia del-flûs*.
3. نص موزونة *Nûss mâzûna*.
4. 1st. أربعة ذالفليس *Arbaa del-flûs*.
2nd. ستاشر فليس *Settashar flûs*.

5. Flus.	1 st .	خمسة دالفلوس	<i>Khamsa del-flûs.</i>
	2 nd .	عشرين فلس	<i>Aashrîn filss.</i>
6. «		موزونة	<i>Mâzûna.</i>
7. »		موزونة وفلس	<i>Mâzûna û filss.</i>
8. «		موزونة وثمانية	<i>Mâzûna û temniâ.</i>
9. »		موزونة ونص	<i>Mâzûna u nâss.</i>
10. »		و جihin غير ثمانية	<i>Ujain ghair temniâ.</i>
11. »		و جihin غير فلس	<i>Ujain ghair filss.</i>
12. »		و جihin	<i>Ujain.</i>
13. »		و جihin وفلس	<i>Ujain û filss.</i>
14. »		و جihin و ثمانية	<i>Ujain û temniâ.</i>
15. »		و جihin ونص	<i>Ujain û nâss.</i>
16. »		ثلاثة غير ثمانية	<i>Tlata ghair temniâ.</i>
17. »		ثلاثة غير فلس	<i>Tlata ghair filss.</i>
18. »		ثلاث وجوه	<i>Telt âjûh.</i>
19. »		ثلاثة وفلس	<i>Tlata û filss.</i>
20. »		ثلاثة وثمانية	<i>*Tlata û temniâ.</i>
21. »		ثلاثة ونص	<i>Tlata û nâss.</i>
22. »		أربعة غير ثمانية	<i>Arbaa ghair temniâ.</i>
23. »		أربعة غير فلس	<i>Arbaa ghîr filss.</i>
24. »	1 st .	أربع وجوه	<i>Arbaa âjûh.</i>
	2 nd . or	درهم فلوس	<i>Derham flûs.</i>
	3 rd . or	وفيلد	<i>Ukiia. (ounce).</i>
	etc.	* etc.	etc.
30. »	1 st .	خمسة وجوه	<i>Ilhamsa âjûh.</i>
	or	خمسة موزونات	<i>Ilhamsa mâzûnatz.</i>
	etc.	* etc.	etc.
36. »		ست وجوه	<i>Sett âjûh.</i>
	etc.	etc.	etc.

42. »		سميع و جوة	<i>Sebaa ôjâh.</i>
	etc.	etc.	etc.
48. »	1st.	ثمنية و جوة	<i>Temnîa ôjâh.</i>
	etc.	etc.	etc.
	2nd. or	وفيتين	<i>Ukiütain.</i> (2 ounces 8 mu- -zûnatz).
	etc.	etc.	etc.
66. »		احداشر موزونة	<i>Idashar mâzûna.</i> (11 mu- -zûnatz etc.).
72. »	1st.	اثناشر موزونة	<i>Tnashar mâzûna.</i> (12 mû- zûnatz).
	2nd. or	ثلاث اواق	<i>Telt aûak.</i> (3 ounces).
	etc.	etc.	etc.
96. »	1st.	سنداشر موزونة	<i>Settashar mâzûnatz</i> (16 mû- -zûnats).
	2nd. or	اربعة اواق	<i>Arbaa ûak.</i> (4 ounces).
120. »		خمسة اواق	<i>Khamsa ûak.</i> (5 ounces).
	etc.	etc.	etc., and so on to.
10 Ounces.)		مشفال	<i>Metzkal.</i> (10 ounces).
1 Metzcal.)			

MEASURES OF TIME.

Century	{	فرون	<i>karn.</i> sing.
		فروين	<i>karnaîn.</i> dual.
		فرون	<i>korûn.</i> pl.
Year.	{	عام	<i>adm.</i> sing.
		عامين	<i>aamaîn.</i> dual.
		عوام	<i>aaûam.</i> pl. not used.
		سنة	<i>senâ.</i> sing.
		سنين	<i>snîn</i> or <i>senîa.</i> pl.

Month.	{	شهر	shar or shaher. sing.
		شهرين	shahraîn. dual.
		شهور	shûr or shehûr. pl.

The Moslem year has twelve months the names and sequence are as follow:

1st. محرم mohârrem or vulgarly العشور al ashûr. It has 30 days.

2nd. صفر ssafar or vulgarly شاع العشور shaa al-ashûr. It has 29 Days.

3rd. ربيع الاول 1st. rabia al-ûûel المولود 2nd. al-mulud It has 30 days.

4th. ربيع الثاني 1st. rabia et-tanî شاع المولود 2nd. shaa al-mûlûd. It has 29 days.

5th. جمادى الاول jumada al-ûûel. It has 30 days.

6th. جمادى الثاني jumada et-tanî. It has 29 days.

7th. رجب réjéb, or rjeb. It has 30 days.

8th. شعبان shaaban. It has 30 days.

9th. رمضان ramdan, or ramadan. It has 30 days. See page 115.

10th. شوال shual, or. vulgarly. العيد الصغير al-aid ess-sagher. It has 29 days.

11. ذو القعدة dul-kaada, or. vurgarly. بين الاعياد bain al-aaiad; It has 30 days.

12. ذو الحجة dul-hajja, or vulgarly العيد الكبير al-adi al-kébîr. It has 29 days-and in 30 days.

All the months commence with the moon.

Week. جمعة sing. jumaa. dual. جمعتين jumatain pl. جمعات jumast.

The week is divided into seven days whose names are as follows:

Sunday.	نهار الاحد	<i>nehar al-hhad.</i>
Monday.	نهار الاثنين	<i>nehar letnîn or el-letnîn.</i>
Tuesday.	نهار الثلاثاء	<i>nehar et-telata.</i>
Wednesday.	نهار الاربعه	<i>nehar al-arbaa.</i>
Thursday.	نهار الخميس	<i>nehar al-khemîs.</i>
Friday.	نهار الجمعة	<i>nehar al-jîmûaa (for jâmuaa).</i>
Saturday.	نهار السبت	<i>nehar es-sebt.</i>

Day. —	يوم	<i>Iâm. sing.</i>	} Day of 24 hours.
	يومين	<i>Iâmain dual.</i>	
	ايام	<i>Iiam (for aîiam). pl.</i>	

The day time, i.e. time during which the sun is above the horizon. نهار *nehar* sing. نهارات *neharat* pl.

The Moors use the following terms to indicate the different periods of the day.

1st.	الفجر	<i>al fjer, or féjér (for al-fejir)</i>	Day break.
2nd.	الصباح	<i>ess-ssebah,</i>	early morning.
3rd.	الضحى	<i>ed-deha</i>	8. a. m.
4th.	الضحى العالى	<i>ed-deha al-aalî,</i>	about 10 a. m.
5th.	الاولى	<i>al-âûlî, or al-âûêlî</i>	} Midday.
	الاعلام	<i>al-aalum.</i>	
	الزوال	<i>es-zaûal.</i>	
6th.	الظهور	<i>ed-dhor (lit. dohr).</i>	See page. 277.
7th.	العصر	<i>al-âssar (lit assr).</i>	See page. 277.
8th.	المغرب	<i>al-maghreb.</i>	See note of page 210 sunset.
9th.	العشا	<i>al- âsha</i>	See page 277.
10th.	نصف الليل	<i>nâss al-lîl,</i>	midnight.

Moors who understand the hour of the clock count them in the same manner as Europeans, and express them by the cardinal numbers thus "the one", the two, three" etc. e. g:

Hour. — $\left\{ \begin{array}{l} \text{ساعة} \text{ sâââ. sing.} \\ \text{ساعتين} \text{ sââtâin. dual.} \\ \text{ساعات} \text{ saats. pl. and} \text{سرايع} \text{ suaia.} \end{array} \right.$

Half hour. نصف ساعة nûss-sâââ.

Quarter hour ربع ساعة rûba sâââ.

Five minutes. $\left\{ \begin{array}{l} \text{درج} \text{ darj. sing.} \\ \text{درجین} \text{ darjain dual.} \\ \text{Ten minutes.} \\ \text{ادراج} \text{ draj (for adraj). pl.} \end{array} \right. \left. \begin{array}{l} \\ \\ \text{literally tr. "Step"} \end{array} \right.$

$\left\{ \begin{array}{l} \text{قسم} \text{ kasm. sing.} \\ \text{قسمین} \text{ kasmâin dual.} \\ \text{literally tr. Division.} \\ \text{قسمات} \text{ kasmats pl.} \end{array} \right.$

THE ERA OF THE HEGIRA.

The Era used by the Arabs and indeed by all mohammedans is called the *hégira*, هجرة *higra*, (i.e. Emigration, abandonment flight), and it began on the day in which mohamed fled from Mecca to medina. The first year of the Hegira began on 16 July 622 of the Christian era.

The years composing the Hegira era are lunar and contain eleven days less than our solar years.

The Hegira era is divided into cycles of 30 years of which 19, called common, are of 354 days, and the remaining 11, called intercalated, have one more that is 355 days each. The intercalated years of the cycle are Nos. 2, 5, 7, 10, 13, 16, 18, 21, 24, 26 and 29.

The correspondence of the Hegira years with those of the Christian era is found by the following method.

Divide the Hegira year by 33, then subtract the quotient from the divided (the given Hegira year), and add 622 to the difference.

To find the Hegira year corresponding to any given Christian year, subtract 622 from the given year, divide the resulting difference by 32, and add the quotient to the divided.

EXAMPLES.

Let 1286 be the hegira year to which it is desired to find the corresponding Christian year.

$$1286 : 33 = 38 \frac{32}{33} \text{ (say 30).}$$

$$1286 : 39 = 1257 \quad 622 = 1869 \text{—The Christian year required.}$$

Let 1869 be the Christian year to which it is desired to find the corresponding hegira year.

$$1869 - 622 = 1247.$$

$$1247 : 32 = 38 \frac{31}{32} \text{ (say 39).}$$

$$39 + 1247 = 1286 \text{ the Hegira year required.}$$

NOTE. The years are divided by 33 and 32 respectively for the reason that Christian year makes 33 of the Hegira, and "vice versa"

CHRONOLOGICAL TABLE.

Shewing the dates of the Hegira era corresponding to the Christian years from 1872 to 1972.

The asterisk indicates the Hegira intercalated years and the D, the day of the week. The line _____ over the year closes the Hegira cycle of 30 years.

Era of the J. C.		Era of the Hegira.		
1872	1289	March	11	D. 2 i. e. Monday.
1873	1290	»	1	D. 7 i. e. Saturday. etc.

Era of the J. C.		Era of the Hegira.		
1874	1291	February 18	D.	4
1875	1292*	» 7	D.	1
1876	1293	January 28	D.	6
1877	1294	» 16	D.	3
1878	1295	January 5	D.	7 of 1878
	1296	December 26	D.	5
1879	1297*	» 15	D.	2
1880	1298	» 4	D.	7
1881	1299	November 23	D.	4
1882	1300*	» 12	D.	1
1883	1301	» 2	D.	6
1884	1302	October 21	D.	3
1885	1303*	» 10	D.	7
1886	1304	September 30	D.	5
1887	1305	» 19	D.	2
1888	1306*	» 7	D.	6
1889	1307	August 28	D.	4
1890	1308*	» 17	D.	1
1891	1309	» 7	D.	6
1892	1310	July 26	D.	3
1893	1311*	» 15	D.	7
1894	1312	July 5	D.	5
1895	1313	June 24	D.	2
1896	1314*	» 12	D.	6
1897	1315	» 2	D.	4
1898	1316*	May 22	D.	1
1899	1317	» 12	D.	6

Era of the J. C.		Era of the Hegira.			
1900	1318	May	1	D.	3
1901	1319*	April	20	D.	7
1902	<u>1320</u>	»	10	D.	5
1903	1321	March	30	D.	2
1904	1322*	»	18	D.	6
1905	1323	»	8	D.	4
1906	1324	February	25	D.	1
1907	1325*	»	14	D.	5
1908	1326	»	4	D.	3
1909	1327*	January	23	D.	7
1910	1328	»	13	D.	5
1911	{ 1329	»	2	D.	2
	{ 1330*	December	22	D.	6
1912	1331	»	11	D.	4
1913	1332	November	30	D.	1
1914	1333*	»	19	D.	5
1915	1334	»	9	D.	3
1916	1335	October	28	D.	7
1917	1336*	»	17	D.	4
1918	1337	»	7	D.	2
1919	1338*	September	26	D.	6
1920	1339	»	15	D.	4
1921	1340	September	4	D.	1
1922	1341*	August	24	D.	5
1923	1342	»	14	D.	3
1924	1343	»	2	D.	7
1925	1344*	July	22	D.	4

Era of the J. C.		Era of the Hehira.			
1926	1345	July	12	D.	2
1927	1346*	»	1	D.	6
1928	1347	June	20	D.	4
1929	1348	»	9	D.	1
1930	1349*	May	29	D.	5
1931	1350	»	19	D.	3
1932	1351	»	7	D.	7
1933	1352*	April	26	D.	4
1934	1353	»	16	D.	2
1935	1354	»	5	D.	6
1936	1355*	March	24	D.	3
1937	1356	»	14	D.	1
1938	1357*	»	3	D.	5
1939	1358	February	21	D.	3
1940	1359	»	10	D.	7
1941*	1360	January	29	D.	4
1942	1361	»	19	D.	2
1943	1362	»	8	D.	6
	1363*	December	28	D.	3
1944	1364	»	17	D.	1
1945	1365	»	6	D.	5
1946	1366*	November	25	D.	2
1947	1367	»	15	D.	7
1948	1368*	»	3	D.	4
1949	1369	October	24	D.	2
1950	1370	»	13	D.	6
1951	1371*	»	2	D.	3

Era of the J. C.	Era of the Hegira.			
1952	1372	September	21	D. 1
1953	1373	»	10	D. 5
1954	1374*	August	30	D. 2
1955	1375	»	20	D. 7
1956	1376*	»	8	D. 4
1957	1377	July	29	D. 2
1958	1378	»	18	D. 6
1959	1379*	»	7	D. 3
1960	<u>1380</u>	June	26	D. 1
1961	1381	»	15	D. 5
1962	1382*	»	4	D. 2
1963	1383	May	25	D. 7
1964	1384	»	13	D. 4
1965	1385*	»	2	D. 1
1966	1386	April	22	D. 6
1967	1387*	»	11	D. 3
1968	1388	March	31	D. 1
1969	1389	»	20	D. 5
1970	1390*	»	9	D. 2
1971	1391	February	27	D. 7
1972	1392	»	16	D. 4



APPENDIX II.

THE IRREGULARITIES OF THE MOORISH DIALECT OF ARABIC.

In the beginning of this work we mentioned, and we have had occasionally to revert to it, that the *vulgar Arabic* wanders very frequently from the rules of *classical* or *literal* Arabic. To make the difference more easily understood we propose to show in this appendix the principal irregularities observable in the Arabic vulgar of Morocco when compared with the *literal* both as regards the preliminary observation we made and in relation to all the parts of speech:

PRELIMINARIES IDEAS.

§ 1. LETTERS OF THE ALPHABET.

1st. The pronunciation of some letters of the alphabet is different to that which they have in other moslem countries, and even within the Moorish Empire one finds different pronunciations of the same letter, as has been shewn in chapter II page 2.

2nd. The initial *alif*, (both the “uniting” and “separating”) is frequently suppressed in the vulgar speech.

EXAMPLES.

Vulgar.	Literal.
أَمْرَاءَ <i>mraa</i> , woman.	أَمْرَاءَ <i>emratun</i> .
أَحْمَدُ <i>hhmed</i> , Hamed.	أَحْمَدُ <i>ahmadu</i> .
أَمْوَاجُ <i>muaj</i> , waves.	أَمْوَاجُ <i>amuajun</i> .

3rd. When the hamzated *alif* is initial a *lam*, is frequently placed before it.

EXAMPLES.

Vulgar.	Literal.
لَارْنَبُ <i>larneb</i> , hare.	أَرْنَبُ <i>arnabûn</i> .
لَامِينَ <i>lamîn</i> , administrator.	أَمِينَ <i>amînûn</i> .

4th. The hamzated *alif* is sometimes changed into و.

EXAMPLES.

Vulgar.	Literal.
وَأَخَّرَ <i>ûkhkhar</i> or <i>ûkahkhar</i> , he hindered.	أَخَّرَ <i>akhkhara</i> .
وَأَنِيسَةُ <i>ânisa</i> , (f.) intimate friend.	أَنِيسَةُ <i>anîsatun</i> .

5th. Ordinarily the *alif* of the article preceding a word beginning with a hamzated *alif* is not pronounced, and in this event the *lam* of the article takes the *fatha*.

EXAMPLES.

Vulgar.			Literal.
لابيض	<i>l'biad</i> (adj. or noun)	الابيض	<i>al-abiadu.</i>
	the white.	الاحمر	<i>al-ahmaru.</i>
لاحمر	<i>lehhmar</i> (adj. or noun)		
	the red.		

6th. The letters ض and ط are sometimes changed into ط.

EXAMPLES.

Vulgar.			Literal.
مریط	<i>mrît</i> , sick.	مريض	<i>marîdûn.</i>
موضع	<i>môtâd</i> , place, site.	موضع	<i>mâûdiaûn.</i>
ظهر	<i>thar</i> , back.	ظهر	<i>dahrûn.</i>
عظم	<i>atam</i> , bone.	عظم	<i>aadmân.</i>

7th. In like manner we have observed in some places the very rare conversion of the غ into ع; e.g.: عرسة *aarsa*, garden, for غرسة *gharsa*, pl. عراسي *ârasî* for غراسي *ghârasî*.

8th. The ل is changed into ن, and “vice versa”.

EXAMPLES.

Vulgar.			Literal.
سناح	<i>snah</i> , arms weapons.	سلاح	<i>sîldhûn.</i>
زئولة	<i>zénzla</i> , earthquake.	زئولة	<i>zalzalatûn.</i>
نول	<i>ndûl</i> , colour.	لون	<i>laûnân.</i>
نعل	<i>nâdl</i> , (he) cursed.	لعن	<i>lââdnâ.</i>

9th. The *z* of the personal pronouns *هو*, *هي*, *ها*, *هم*, and *هم*, is very frequently dropped in pronunciation.

EXAMPLES.

Vulgar.	Literal.
قتل <i>kétlu</i> , (he) killed him.	قَتَلَهُ <i>kátaláhû</i> .
قتلها <i>kétla</i> , » » her.	قَتَلَهَا <i>kátaláhâ</i> .
قتلهم <i>kettlum</i> , » » them.	قَتَلَهُمْ <i>kátalâhum</i> .
ما هو شي <i>ma-û-shî</i> , not or is not.	مَا هُوَ شَيْءٌ <i>mâ hûâ shâiûn</i> .

10th. Vulgarly the *ta merbâta* is not pronounced if a suffixed pronoun does not follow it. (See page 5 No. 20.)

EXAMPLES.

Vulgar.	Literal.
مدينة <i>mdina</i> , city.	مَدِينَةٌ <i>madînatûn</i> .

11th. The *ي* in the plurals of the formation, *أ. ي. ي.*, is also, not pronounced.

EXAMPLES.

Vulgar.	Literal.
سلطان <i>slâten</i> , Sultans.	• سُلَاطِينُ <i>salatinû</i> .
صناديق <i>ssnadak</i> , boxes.	صُنَادِيقُ <i>ssnadikû</i> .

§ 2. VOWELS AND ORTHOGRAPHIC SIGNS.

1st. The vowel of the 1st. radical letter of trilateral nouns is frequently changed into *sokun* contrary to the rules of clas-

-sical Arabic and this also happens in some persons of the preterite tense of some verbs.

EXAMPLES.

Vulgar.	Literal.
ذهب <i>dhab</i> , gold.	ذَهَبَ <i>dahabun</i> .
رجل <i>rijel</i> , foot.	رَجُلٌ <i>rijlun</i> .
سمن <i>smen</i> , salt butter.	سَمْنٌ <i>samnun</i> .
كتب <i>ktéb</i> , he wrote.	كَتَبَ <i>kataba</i> .
كتبت <i>ktébt</i> I wrote.	كَتَبْتُ <i>katabtû</i> .
كتبنا <i>ktebna</i> we wrote.	كَتَبْنَا <i>katabna</i> .

2nd. In like manner the vowel of the 1st. radical in the vulgar idiom is always suppressed when the 2nd. radical is followed by a prolonging letter (No. 29) in verbs and particles as well as nouns. This is a rule which has almost no exception.

EXAMPLES.

Vulgar.	Literal.
نهار <i>nehar</i> . day.	نَهَارٌ <i>naharân</i> .
مدينة <i>medina</i> , city.	مَدِينَةٌ <i>madinatun</i> .
قلوب <i>klub</i> , hearts.	قُلُوبٌ <i>kûlûbân</i> .
جبال <i>jibal</i> , mountains.	جِبَالٌ <i>jibalân</i> .
بنيت <i>bnît</i> , I built. (a)	بَنَيْتُ <i>banaitû</i> .
بنينا <i>bnîna</i> , we built. (a)	بَنَيْنَا <i>banaina</i> .

(a) The ي of these examples is vulgarly a letter of prolongation.

Vulgar.	Lulgar.
هنا <i>héna</i> , here.	هنا <i>huna</i> .
شمالا <i>shmala</i> , to the left.	شمالاً <i>shamalan</i> .
هذا <i>hhda</i> , in front of or at side.	هذا <i>hida</i> .
هذاك <i>hhdak</i> , at thy side.	هذاك <i>hhidaka</i> .

3rd. The same suppression takes place when the 2nd. radical letter is followed by a ي or و preceded by *fatha*.

EXAMPLES.

Vulgar.	Literal.
شرا <i>shra</i> , he bought.	شَرَى <i>shara</i> .
شروا <i>shráû</i> , they bought.	شَرَوْا <i>sháraû</i> .
بنى <i>bna</i> , he built.	بَنَى <i>bana</i> .
بنوا <i>bnaû</i> , they built.	بَنَوْا <i>banaû</i> .

4th. The *fatha* followed by a ي is often changed into *kesra* and followed by و with a *damma*.

EXAMPLES.

Vulgar.	Literal.
ليل <i>lil</i> , night.	لَيْلٍ <i>lailân</i> .
زيت <i>zit</i> , oil.	زَيْتٍ <i>zaitun</i> .
فيق <i>fiîak</i> , he awakened.	فَيْقٍ <i>faiîaka</i> .
عليك <i>alik</i> , upon thee.	عَلَيْكَ <i>alaîka</i> .
كيف <i>hif</i> , how?	كَيْفٍ <i>kaîfa</i> .

Vulgar.	Literal.
نوبة <i>naûba</i> , time occasion.	نُوبَةٌ <i>naûbatûn</i> .
زَوَّجَ <i>zâûej</i> , he married.	زَوَّجَ <i>zaûûajâ</i> .
تَزَوَّجَ <i>tzâûej</i> , he was married.	تَزَوَّجَ <i>tazaûûaja</i> .

5th. The *kesra* is frequently changed *fatha*, 1st. in the 2nd radical of the participial masc. agent, and 2nd. in the penultimate letter of the pl. of formations . . . ! . . and . . ! . .

EXAMPLES.

Vulgar.	Literal.
خَالِقِ <i>khlak</i> , creator.	خَالِقٍ <i>khalikân</i> .
جامع <i>jamaa</i> , he who col- -lects, mosque.	جَامِعٍ <i>jamiaun</i> .
فَنَاطِرَ <i>kanatar</i> , bridges.	فَنَاطِرٍ <i>kanatirâ</i> .
صَنَادِقَ <i>ssaddak</i> , boxes.	صَنَادِقٍ <i>ssanadikû</i> .

6th. The *sokum* of the 2nd. radical letter borne by the tri-literal nouns of classical Arabic is frequently changed into *fatha* in the vulgar.

EXAMPLES.

Vulgar.	Literal.
بَحْرَ <i>bhhar</i> , sea.	بُحْرٍ <i>bahhrun</i> .
لَحْمَ <i>lhham</i> , flesh.	لَحْمٍ <i>lahhamûn</i> .
فَجَرَ <i>fjêr</i> , dawn.	فُجْرٍ <i>fajrûn</i> .

7th. The vowel of the 2nd. radical is changed vulgarly into *sokun* 1st. in the feminine and the pl. of the agent or active participle; 2nd. in various persons of the trilateral regular verb, and 3rd. in some persons of formations derived from verbs.

EXAMPLES.

Vulgar.	Lulgar.
سَكَنَتْ <i>sakna</i> , inhabitant (fem.)	سَاكِنَاتٌ <i>sakīnatūn</i> .
سَاكِنِينَ <i>saknīn</i> , inhabitants.	سَاكِنِينَ <i>sakinīna</i> .
مَسَافِرَةٌ <i>msāfra</i> , traveller (fem.)	مُسَافِرَةٌ <i>musafirātūn</i> .
كَتَبَتْ <i>kétbét</i> , she wrote.	كَتَبَتْ <i>katabat</i> .
كَتَبُوا <i>kétbû</i> , they wrote.	كَتَبُوا <i>katabû</i> .
تَكْتُبُوا <i>tkétbû</i> , you write.	تَكْتُبُونَ <i>taktûbûna</i> .
يَكْتُبُوا <i>tkétbû</i> , they will write.	يَكْتُبُونَ <i>iaktûbûna</i> .
صَالِحَتْ <i>ssalhhét</i> , she paci- -fied.	صَالِحَتْ <i>ssalahhat</i> .
صَالَحُوا <i>ssalhhu</i> , they paci- -fied.	صَالَحُوا <i>ssalahû</i> .
يَصَالِحُوا <i>issalhu</i> , they will pacify.	يَصَالِحُونَ <i>iâssalihûna</i> .
تَصَارَبُوا <i>tdarbû</i> .	تَصَارَبُوا <i>tadarabû</i> .

Vulgar.	Literal.
انفتحوا <i>enfethu</i> , they beco- me opened.	انفتَحُوا <i>infatahû</i> .
ارتفعوا <i>ertefaû</i> , they were raised.	ارتَفَعُوا <i>irtafaan</i> .
استغفروا <i>estaghfrû</i> , they be- sought pardon.	اسْتَغْفَرُوا <i>istaghfarû</i> .

8th. In regard to the vowels of the 3rd. radical, and other final consonants it has been already noted that they are omitted in the vulgar tongue, (see No. 30). If to the final consonants suffixed pronouns are joined, one notes a change of vowels and *socuns* in the radical letters as will be seen in the following.

EXAMPLES.

Vulgar.	Literal.
أذن <i>ûden</i> , ear.	أَذَن <i>udnân</i> .
أذني <i>udnî</i> , my ear.	أَذِنِي <i>udnî</i> .
رجل <i>rjel</i> , foot.	رَجْل <i>rîjlân</i> .
رجلي <i>rjeli</i> , my foot.	رَجْلِي <i>rîjli</i> .
قلب <i>kalb</i> , heart.	قَلْب <i>kalbun</i> .
قلبك <i>kâlbek</i> , thy heart (invariable).	قَلْبُكَ <i>kalbûka</i> (a) (noun).

(a) It is to be observed that the declension of nouns in classical Arabic: e.g. *kalbuka* which becomes in the accusative case *kalbuka* and in the genitive *kalbi-ka*; is not used in the *vulgar* Arabic of Morocco. This must be remembered in the following examples.

Vulgar.	Literal.
قلبها <i>kalba</i> , her heart.	قَلْبُهَا <i>kalbuha</i> . (noun)
قلبه <i>kalbû</i> , his heart.	قَلْبُهُ <i>kalbûhû</i> . (noun)
براة <i>bra</i> , letter.	بَرَاةٌ <i>baratun</i> .
براني <i>brati</i> , my letter.	بِرَاتِي <i>baratî</i> .
برانك <i>bratek</i> , thy letter.	بِرَاتُكَ <i>baratûka</i> .
دار <i>dar</i> , house.	دَارٌ <i>darûn</i> .
دارك <i>darek</i> , thy house.	دَارُكَ <i>daruka</i> .
داره <i>darû</i> , his house.	دَارُهُ <i>daruhu</i> .
دارنا <i>darna</i> , our house.	دَارُنَا <i>darûna</i> .
كتب <i>ktéb</i> , he wrote.	كُتِبَ <i>kataba</i> .
كتبه <i>ketbû</i> , he wrote it (m.)	كُتِبَهُ <i>katabahu</i> .
كتبت <i>ketbet</i> , she wrote.	كُتِبَتْ <i>katabat</i> .
كتبتها <i>ketbetha</i> , she wrote it. (f.)	كُتِبَتْهَا <i>katabathu</i> .
يترك <i>îtrek</i> , he will aban- -don.	يَتْرُكُ <i>iatrûkû</i> .
يتركه <i>îterku</i> , he will aban- -don it.	يَتْرُكُهُ <i>iatrukûhû</i> .
يتروكهم <i>îterkûm</i> , he will aban- don them.	يَتْرُكُهُمْ <i>iatrukuhum</i> .

9th. Two consonants following each other, or joined by a *shidda* are formd in the vulgar either with *sokun*, or without a vowel.

EXAMPLES.

Vulgar.	Literal.
فَنطَرَة <i>kantra</i> , bridge.	فَنْطَرَةٌ <i>kantaratûn</i> .
تَرْجَمَان <i>turjman</i> , interpreter	تُرْجَمَانُ <i>turjumanûn</i> .
مُتَرْجِمَة <i>mtérjema</i> , interpreted.	مُتَرْجِمَةٌ <i>mutarjemetûn</i> .
فَطَّرَتْ <i>tettret</i> , she entertained to breakfast.	فَطَّرَتْ <i>fattarat</i> .
عَلَّمُوا <i>aallmâ</i> , they taught.	عَلَّمُوا <i>aallmâ</i> .
تَعَلَّمُوا <i>taaallmâ</i> , they learned.	تَعَلَّمُوا <i>taâallamû</i> .

10th. Lastly in the vulgar the vowels of preformative letters are often suppressed, in participial and other verbal nouns as well as in verbs.

EXAMPLES.

Vulgar.	Literal.
يَكْتُب <i>ikteb</i>	يُكْتُبُ <i>iaktûbû</i>
تَكْتُبُوا <i>tkébû</i> , you will write.	تُكْتُبُونَ <i>taktûbûna</i> .
يُتَرْجِم <i>iterjem</i> , (he) will interpret.	يُتَرْجِمُ <i>iûtarjimû</i> .

Vulgra.		Literal.
يرُدُّ <i>irûdd</i> , he will restore.		يُرُدُّ <i>iaruddû</i> .
يقول <i>ikol</i> , he will say.		يَقُولُ <i>iakûlû</i> .
مترجم <i>mterjem</i> , interpreted.		مُتَرْجِمٌ <i>mûtarjamûn</i> .
مكتمل <i>mkémmel</i> , finished, perfected.		مُكْتَمَلٌ <i>mûkammalûn</i> .
مسافر <i>msafer</i> , traveller.		مُسَافِرٌ <i>mûsafirûn</i> .
مصلى <i>mssalla</i> , place of pray- yer.		مُصَلًّى <i>mussalla</i> .
مدرسة <i>mdarsa</i> , colleges.		مَدْرَسَةٌ <i>madrasatun</i> .
مدارس <i>mdarés</i> , colleges.		مَدَارِسُ <i>madarisû</i> .
مفاتيح <i>mfatahh</i> , keys.		مَفَاتِيحُ <i>mafatihû</i> .

PARTS OF SPEECH.

§ 1. IRREGULARITIES OF THE ARTICLE, NOUN AND PRONOUN.

1st. We have already observed that the ل of the article sometimes takes a *fatha*. See page 406.

2nd. The dual number is not used in nouns; the only exceptions being some few nouns which express measures of time, length, capacity weight and some others. See page 37 n^o. 60. These duals do not have the termination, اَنِ — *anî*, of the literal nominative, and instead there of they have يَنِ — *ain* for all the cases.

EXAMPLES.

Vulgar	Literal
عَامَيْنِ <i>ādamain</i> . two years, (in- Nom. -variable for all cases). Gen. etc.	عَامَانِ <i>aamani</i> عَامَيْنِ <i>aamaini</i>
شَهْرَيْنِ <i>shāhrain</i> , two months. Nom. (invariable)	شَهْرَانِ <i>shahrani</i> شَهْرَيْنِ <i>shahraini</i>

3rd. The regular masculine plurals have always the termination **ين** *in*, for all the cases, and never have the termination **ون** *ûn*, or *ûna* which according to classical rules indicates the nominative, for example:—

Vulgar	Literal
مُسْلِمِينَ <i>mselmîn</i> , invariable Nonr. mohamedans	مُسْلِمُونَ <i>mûslimâna</i> . Gen. etc. مُسْلِمِينَ <i>muslimîna</i>

4th. The termination **ات** *at* of the regular feminine plurals is used vulgarly for all the cases, e.g:

Vulgar.	Literal.
مُسْلِمَاتِ <i>mselmat</i> , (inv) mohamedans (women)	Nom. مُسْلِمَاتُ <i>muslimatûn</i> . Gen. etc. مُسْلِمَاتِ <i>muslimatin</i> .

5th. In the irregular plurals of the formations . . . أ . . . and . . . إ . . . , the first letter, whether radical or not, drops its vowel, as has been elsewhere observed.

EXAMPLES.

Vulgar.		Literal.
جبال <i>jbal</i> , mountains.		جِبَالٌ <i>jibalûn</i> .
قلوب <i>klûb</i> , hearts.		قُلُوبٌ <i>kûlûbûn</i> .
فناطر <i>knatér</i> , bridges.		فَنَاطِرٌ <i>kanatirû</i> .
مبارد <i>mbaréd</i> , files.		مُبَارِدٌ <i>mabaridû</i> .

6th. The initial ^l of the plurals of formation . . . ^l is suppressed.

EXAMPLES.

Vulgar.		Literal.
ألوان <i>lûan</i> , colours.		أَلْوَانٌ <i>alûanûn</i> .
أبراج <i>braj</i> , forts.		أَبْرَاجٌ <i>abrajun</i> .

7th. In moorish vulgar Arabic there is no true declensing because the final sings are suppressed; See page 13 N^o. 30, one form alone being vulgarly used for all the cases in determinate as well as indeterminate nouns.

EXAMPLES.

Vulgar			Literal
الكتاب <i>al-kitab</i> , (inv.) The book.	The	Nom.	الْكِتَابُ <i>al-kîtabû</i> .
		Gen.	الْكِتَابِ <i>al-kitabi</i> .
		Acc.	الْكِتَابَ <i>al kitâbâ</i> .
الكتاب <i>kitab</i> , book, (Inv.)		Nom.	كِتَابٌ <i>kitabûn</i> .
		Gen.	كِتَابٍ <i>kitabîn</i> .
		Acc.	كِتَابًا <i>kitabên</i> .

8th. In the adjectives the plural masculine is, ordinarily, used for the feminine also.

9th. There are but few adjectives having grammatical comparative and superlative forms, and even these few drop the feminine form, and are pronounced irregularly.

EXAMPLES.

Vulgar.	Literal.
أصغر <i>ssaghar</i> , less. (Inv.)	أَصْغَرُ <i>assgharû</i> . (m.)
	صُغْرَى <i>soghra</i> . (f.)

10th. In the typical form of the diminutive the following irregularities vulgarly occur: 1st. The first radical letter loses its vowel; 2nd. The *fatha* of the second radical letter is changed into *kesra*; 3rd. The ي with *sokun* which characterizes the diminutive takes *fatha*, and in some cases is doubled by means of the *shidda*.

EXAMPLES.

Vulgar.	Literal.
فلييب or. فليب <i>kliéb</i> or. <i>kliëb</i> , little heart.	فُلَيْبُ <i>kolaïbûn</i> .
كلييب or. كليب <i>kliéb</i> or. <i>kliëb</i> , little dog.	كُلَيْبُ <i>klaïbûn</i> .

11th. In the cardinal numerals from three to ten, inclusive, the masculine form is used for both genders as a rule.

EXAMPLES.

Vulgar.	Literal.
ثلاثة <i>teleta</i> , three.	{ masc. ثَلَاثَةٌ <i>talatatân</i> . fem. ثَلَاثٌ or. ثَلْثٌ <i>talatân</i> .

Vulgar.	Literal.
خَمْسَة <i>khamṣa</i> , five.	(masc. خَمْسَةٌ <i>khamṣatûn</i> . fem. خَمْسٌ <i>khamṣûn</i> .)

12th. Nevertheless the feminine form is used when the numbers are joined to the numerals مِئَة or مِائَة *mîa*, أَلْفٌ *âlef*, and in certain other instances.

EXAMPLES.

Vulgar.	Literal.
ثَلَاثِمِئَة <i>teltmîa</i> , three hundred.	ثَلَاثُ مِائَةٍ (a) <i>talatûmaiâtîn</i> .
مِئَة خَمْسٌ or خَمْسٌ مِئَة <i>khamṣ-mîa</i> , five hundred.	خَمْسُ مِائَةٍ <i>khamṣûmiâtîn</i> .
ثَلَاثُ أَيَّامٍ <i>telt îiam</i> , three daily	ثَلَاثُ أَيَّامٍ or ثَلَاثُ <i>talatu aîiamîn</i> .

13th. The numerals from 11 to 19 inclusive are pronounced vulgarly with so much irregularity that the word عَشْرٌ *ten* always drops its ع and sometimes its ر also, they remain invariable in both genders.

EXAMPLES.

Vulgar.	Literal.
أَحَدَاشٍ or أَحَدَاشِ <i>hhadash</i>	(masc. أَحَدُ عَشْرٍ <i>ahhada</i> <i>aashara</i> .
or <i>hhdashar</i> , eleven.	(fem. إِحْدَى عَشْرَةَ <i>ihhada</i> <i>aasharata</i> .

a) Or it may be put in the accusative ثَلَاثِمِائَةً *talatamiâtan*, or in the genitive according to rule.

Vulgar.

Literal.

<p>اربعتاش or اربعتاش arbaatash or arbaatashar, fourteen.</p>	<p>masc. اَرْبَعَةٌ عَشْرَةٌ arbaaata aashara. fem. اَرْبَعٌ عَشْرَةٌ arbaâa aashrata.</p>

14th. In the personal pronouns, suffixed as well as separate, the 2nd. person feminine singular, and the 2nd. and 3rd. persons feminine plural are not used. The classical duals انتما *entâma*, and هما *hûma* are the vulgar plurals. Instead of نحن *nahnu*, احنا *hhna*, we, is used vulgar.

15th. The classical duals and plurals of the demonstrative persons are not vulgarly used. See page 139.

16th. The classical pronoun الَّذِي *alladî*, which, its feminine its dual in distinct cases and its plural, are all included in one invariable form vulgarly namely ذ *d* or ذِي *dî*, لِى *lî* or اَلِى *ellî*. See page 145.

17th. The classical pronoun مَنْ *man* or *men*, who? is expressed vulgarly by اَشْكُون *eshkûn* when it is nominative or accusative. Similarly اَش *ash*, and اَشْ مِنْ *ash men*. what? which? is used instead of the classical form اَيَّ *ayy*.

EXAMPLES.

Vulgar.

Literal.

<p>اش من كتاب ash men kikab what (or which) book?</p>	<p>اَيَّ كِتَابٍ ayy kitabin.</p>
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§ 2. IRREGULARITIES OF THE VERB AND PARTICIPLE.

1st. The vulgar conjugation has the feminine gender only in the 3rd. person of the singular although classically the 2nd and 3rd. person feminine of both singular and plural are used.

2nd. The 2nd. person plural of the preterite ends in **توا** *tâ*, instead of **تم**, and the preformative letter of the future 1st. person is **ن** instead of **أ**.

EXAMPLES.

Vulgar.	Literal.
كتبتوا <i>ktebtû</i> , you wrote.	كُتِبْتُمْ <i>katabtûm</i> .
نكتب <i>nekteb</i> , I will write.	أَكْتُبُ <i>aktâbû</i> .

3rd. The form of the future which is used vulgarly is the same as the conditional, and this single form serves for all futures or aorists, be they *indicative, conditional, subjunctive, or emphatic*.

EXAMPLES.

Vulgar.	Literal.
يكتب <i>ikteb</i> , or <i>iekteb</i> , (he) will write, etc. etc. etc.	Indicative, يَكْتُبُ <i>ïaktûbû</i> .
	Conditional, يَكْتُبُ <i>ïaktûb</i> .
	Subjunctive, يَكْتُبُ <i>ïaktûba</i> .
	Emphatic, يَكْتُبَنَّ <i>ïaktûbanna</i> يَكْتُبِينَ <i>ïaktûban</i> .

4th. The passive voice used in the classical is completely unknown in the vulgar excepting in the participle.

5th. In some persons of the preterite tense the *shidda* is dropped according to literal rules; but vulgarly it is never

dropped, and a ي is inserted between the formative letters and the last radical, thus:—

EXAMPLES.

Vulgar			Literal
حَبَّيْتُ	<i>hhabbit</i> , I loved.	حَبَبْتُ	<i>hababtû</i> .
حَبَبْنَا	<i>hhabbîna</i> , We loved.	حَبَبْنَا	<i>hababna</i> .

6th. The و of the assimilated verbs is, vulgarly, retained, though literally it is almost always dropped; thus:—

EXAMPLES.

Vulgar.			Literal.
يُوصِلُ	<i>ûssal</i> , He will arrive.	يُصِلُ	<i>ûssilû</i> .
تُوصِلُ	<i>tûssâl</i> . Thou wilt arrive.	تُصِلُ	<i>tassilû</i> .

7th. The defective verbs in و are conjugated vulgarly like those ending in ي although, oddly enough, the و is never sounded, neither in the preterite nor the future. The defective verbs which take a *kesra* with the 2nd. radical in the literal preterite have vulgarly a *fatha* in the 3rd. persons, thus:—

EXAMPLES.

Vulgar.			Literal.
شَكَيْتُ	<i>shkît</i> , I complained.	شَكَوْتُ	<i>shakaâtû</i> .
شَكِينَا	<i>shkina</i> , We compla- -ined.	شَكَوْنَا	<i>shakauna</i> .
يَشْكِي	<i>îshkî</i> , He will com- -plain.	يَشْكُو	<i>îashkû</i> .

بقي <i>bka</i> , he remained.	بقي <i>bakîa</i> .
بقت <i>bkat</i> , she remained.	بقيت <i>bakîiat</i> .

8th. The hamzated verbs in the 3rd. radical are conjugated as if they were defective, thus:—

Vulgar.	Literal.
قرأت <i>krit</i> , I have read.	قرأت <i>karatû</i> .
قرأنا <i>kriua</i> , we have read.	قرأنا <i>karana</i> .

See other irregularities of the hamzated verbs, page 244.

9th. Yet in those tenses and inflections wherein the literal and vulgar conjugations are alike as regards the consonants, a considerable difference is observable in the vowels of the primitive as well as the derivative verbs. We purposely omit to give examples for a whole work would be needed to demonstrate all the irregularities of the vulgar as compared with the literal conjugation. See p.p. 179, 180, 181, 182, 194, 195, 200, 206, 213, and 260.

10th. The 2nd. radical of the active participles derived from primitive verbs which literally take *kesra* have *sokun* in the vulgar feminine and plural, thus:—

Vulgar.	Literal.
ساكنة <i>sakna</i> , Inhabiting (fem.) (inhabitant.)	ساکند <i>sakinatûn</i> .
ساكنين <i>saknîn</i> , Inhabitants (pl.) (inhabiting).	ساکنين <i>sakinîna</i> .

11th. The م servile, of the active and passive participles of the quadriliteral and derivative verbs which in the literal

take *damma* have usually *sokun* in the vulgar, except that of the 5th. formation of the trilateral regular verbs which take *fatha*, thus:—

Vulgar.	Literal.
مترجم <i>meterjem</i> , translated, interpreted.	مُتَرَجِّمٌ <i>mûtarjamân.</i>
معلم <i>maallem</i> , master-craf- -tsman.	مُعَلِّمٌ <i>mûaallimûn.</i>
مسافر <i>msafer</i> , traveller.	مُسَافِرٌ <i>musafirûn.</i>
متعلم <i>metaallem</i> , appren- -tice	مُتَعَلِّمٌ <i>mûtaaallimûn.</i>

12th. The م servile of passive participles derived from as-similated primitive verbs which literally ought to have *fatha*, take, vulgarly the *damma*, thus:—

Vulgar.	Literal.
موزون <i>mâzân</i> , weighed, measured.	مُوزُونٌ <i>mauzânûn.</i>
موسوق <i>mûsûk</i> , loaded (on a ship).	مُوسُوقٌ <i>maûsûkûn.</i>

§ 3. IRREGULARITIES OF THE PARTICLES.

1st. The irregularities observable in the particles consist chiefly in the suppression or change of the vowels, or accents, thus:—

EXAMPLES.

Vulgar.		Literal.
على <i>ala</i> , upon.		عَلَى <i>aala</i> .
كَيْفَ <i>kif</i> , how.		كَيْفَ <i>kaifa</i> .
هنا <i>hna</i> , here.		هَـنَا <i>hûna</i> .
هناك <i>hnak</i> , there.		هُنَاكَ <i>hûnaka</i> .
هَكَذَا <i>hakda</i> , thus, so, (in this manner).		هَكَذَا <i>hakada</i> .
عند <i>aand</i> , with (or <i>near</i>).		عِنْدَ <i>ainda</i> .
فَبَلْ <i>kbel</i> , before (anterior to).		فَبَلْ <i>kablû</i> .
فَبَلْ مَا <i>kbel ma</i> , before that Latin (<i>preusquam</i>).		فَبَلْ أَن <i>kabal an</i> .
الْيَوْمَ <i>al-îâm</i> , to day.		الْيَوْمَ <i>al-iaûma</i> .
بَلَا <i>bla</i> , without.		بَلَا <i>bila</i> .
وَ <i>û</i> , and.		وَ <i>Wa</i> .

2nd. Many English particles are expressed in literal Arabic by nouns and pronouns in the accusative and without the article. But in the vulgar the *tanwin* is nearly always suppressed, thus:—

Vulgar.		Literal.
كثِيرَ <i>ktir</i> , much		كَثِيرًا <i>katiran</i> .

فليل <i>klil</i> , little (few).	فَلِيلًا <i>kalilan</i> .
داخل <i>dakhel</i> , within.	دَاخِلًا <i>dakhilan</i> .
بَرًّا <i>barra</i> , (a) outside.	بَرًّا <i>barran</i> .
قريب <i>krib</i> , near.	قَرِيبًا <i>kariban</i> .
بعيد <i>baïd</i> , far.	بَعِيدًا <i>baaïdan</i> .

3rd. Indeterminate nouns in the accusative are expressed by the same nouns preceded by the article and some preposition, and this is the most usual rendering in Arabic vulgar, thus:—

Vulgar.	Literal.
فِي اللَّيْلِ <i>fel-lil</i> , at night.	لَيْلًا <i>laïlan</i> .
بِالْحَقِّ <i>bel-hhak</i> , in truth, verily.	حَقًّا <i>hhakkan</i> , (used also vulgarly sometimes).
عَلَى غَفْلَةٍ <i>ala glafa</i> , suddenly.	غَفْلَةً <i>gaflatan</i> .
فِي الْبَرِّ <i>fel-berr</i> , by land.	بَرًّا <i>barran</i> .
فِي الْبَحْرِ <i>fel-bhhar</i> , by sea.	بُحْرًا <i>bahhran</i> .
فِي الْأَوَّلِ <i>fel-âuel</i> , firstly.	أَوَّلًا <i>auualan</i> .

Finally we would note that these grammatical difference and many others, which for brevity, we omit, are observable not merely in the language of the ignorantly vulgar who in every country speak their tongue incorrectly, but also in that of the very this and cultured people, although in writting, educated people follow the rules of the literal.

(a) In this examples, and other the *fatha*, is sometimes sounded without the

THE DIVISION OF THE SYLLABLES.

Grammarians divide the Arabic syllables into the *simple* or *open* and the compound or closed. The *simple* are formed by a consonant and vowel followed, sometimes, by a prolonging letter, e.g.: كَ *ka*, بِ *bî*, فُ *fu*, كَا *ka*, بِي *bî* فُو *fû*. The compound consist of two consonants, one with a vowel, and one without a vowel e.g.: بَل *bal*, سِل *sil*, كُنْ *kun*.

In Moorish Arabic vulgar, besides the foregoing, there are following sillables.

1st. Those composed of two initial consonants and a long vowel, e.g.: بَلَا *bla*, مَدِي *mdi*, فَلُو *klû*.

2nd. Those composed of two initial consonants, a long or short vowel, and another consonant e.g.: بَنَات *bnat*, بَنِيْت *bnit*, فُلُوْب *klûb*, مَسَاف *msaf*, بَحْر *bhhar*, كَتَب *kteb*, شَرَب *shrab*.

3rd. Those composed of a consonant, long vowel, and another consonant, e.g.: سَاكِي *sak*, بَاب *bab*, بِير *bir*, بُول *bûl*.

4th. Those composed of a consonant, vowel, and two other consonants, e.g.: فَط *kant*, تَرْج *turj*, فَط *fett*.

5th. Those composed of two initial consonants, a vowel and two other consonants e.g.: فَرْنَبِي شَرَبْت *shrabt*, كَتَبْت *ktebt*, سَفَرَج *sfarj*, كَرْنَف *kronf*.

6th. Those composed two initial consonants, a vowel, and one or two final consonants e.g.: نَحْرَفِي *nhrak*, نَحْرَفْت *nhrakt* (used for اَنْحَرَفِي *enhhrak*, or *enhharak*, etc. 7th. Formation.).

From the foregoing it results that a word which classically has two or three syllables, has in the vulgar only one, Thus:—

Vulgar.	Literal.
بَحْر <i>bhhar</i> .	بَحْر <i>bahh-rân</i> .

سمن *smen.*

نهار *nhar.*

فلوب *klûb.*

كتب *kteb.*

كتبت *ktebt.*

سَمْنُ *sam-nun.*

نَهَارُ *na-ha-rûn.*

فُلُوبُ *kû-lû-bûn.*

كَتَبُ *ka-ta-ba.*

كَتَبْتُ *ka-tab-tu.*

Similarly words of three, four five syllables in the classical have in the vulgar only two, Thus:—

Vulgar.

مركب *mar-keb.*

مكتوب *mek-tûb.*

مدينة *mdina.*

فناطر *kna-tar.*

ترجمة *terj-ma.*

فنطرة *kant-ra.*

تعلموا *taall-mû.*

ساكنين *sak-nîn.*

مسافرة *msafra.*

مساقرين *msaf-rin.*

سفرجلة *sfar-jla.*

فرنجلة *kronf-lu.*

Literal.

مَرْكَبُ *mar-ka-bûn.*

مَكْتُوبُ *mak-tû-bûn.*

مَدِينَةُ *ma-di-na-tûn.*

فَنَاطِرُ *ka-na-tî-rû.*

تَرْجَمَةُ *tar-ja-ma-tun.*

فَنَطْرَةُ *kan-ta-ra-tun.*

تُعَلِّمُوا *ta-aal-la-mû.*

سَاكِنِينَ *sa-kî-nî-na.*

مُسَافِرَةُ *mû-sa-fi-ra-tûn.*

مُسَافِرِينَ *mû-sa-fi-ri-na.*

سَفَرَجَلَةُ *sa-far-ja-la-tûn.*

فَرَنْجَلَةُ *ka-ran-fu-la-tûn.*

Finally, words which in literal Arabic have five or six syllables have only three in the moorrish dialect. Thus:—

Vulgar.	Literal.
يَتَعَلَّمُ <i>it-aal-lem.</i>	يَتَعَلَّمُ <i>ia-ta-aal-la-mû.</i>
يَتَعَلَّمُوا <i>it-all-mu.</i>	يَتَعَلَّمُوا <i>ia-ta-aal-la-mû.</i>
مَتَعَلَّمَةٌ <i>met-aall-ma.</i>	مَتَعَلَّمَةٌ <i>mu-ta aal-li-ma-tûn.</i>
مَتَعَلِّمِينَ <i>met-aall-mîn.</i>	مَتَعَلِّمِينَ <i>mu-ta-aal-li-mi-na.</i>

THE ACCENT.

As an orthographic sine to indicate that greater intensity of sound is to be given to the syllable accented, the *accent* is not known in Arabic writing. Nevertheless in common conversation it is indispensable to observe the accent of Prosody upon pain of not being understood by the natives. The division of the syllables in moorish Arabic being so irregular, as we have just shewn their accents in Prosody necessarily are equally irregular. The pronunciation having been accentuated in this Edition we judge it convenient to set forth some rules, learned by experience. (a)

1st. Every simple syllable, followed by a letter of prolongation (See N.o 29. page, 12) is *long*, and is pronounced with the same clearness and space of time as in English. e.g.: ساكن *sâken*, inhabitant; كاتب *kâteb*, writer; فولة *fûla*, bean; سورة *sûra*, chapter of the Koran; سيرة *sîra*, conduct; مدينة *mdina*, city; فرحان *farhhân*, happy; كذاب *kiddab*, liar; ترجمان *turjman*, interpreter; زرزور *zarzôr*, starling, rice, biad; فردير

(a) We have consulted our excellent friend, and learned Arabist D. Juan Quijada, frequently on this little studied subject, and have to thank him warmly for the data which with his accustomed goodness, he has supplied to us.

kasdir, tin; صالح *ssálahh*, peaceful, (person); جواب *jawab*, he answered.

2nd. When a word has two prolonging letters the first one is accented and is *long*, as has been shewn in rule 1, e.g.: بارود *bárud*, gunpowder; بياں *bîban*, doors; ساكنين *sáknin*, inhabitants; كاتبين *katbin*, writers; مكتوبين *mektûbin*, writings, or (plu) written; مربوطين *merbûtin*, tied (plu); قالوا *kálu*, they said; يقولوا *ikólu*, they will say; ساقوا *ssálhhu*, they pacified; يصاربوا *idárbu*, they fought (between themselves); غرناطي *gharnati*, native of, or pertaining to Granada; كتابي *kitábî*, my book; بناتي *bnáti*, my daughters.

3rd. In dissyllabic words which drop the prolonging letters the accent is usually placed on the *first* syllable, and is *short*, e.g.: مركب *márkeb*, ship; عسكر *adskar*, army; شهرين *sháhrain*, two months; قرنين *kárnain*, two centuries; شبرين *shébrain*, two spans; كلمة *kélma*, word; خدمة *khédma*, work; مرسى *mársa*, port; ملك *málik*, king; كحل *kóhal*, black (plu.) negros; هما *hâma*, they; شربت *shrábti*, didst thou drink; نشر *néshrab*, I will drink; ترجم *térjem*, he interpreted; نترجم *nterjem*, I will interpret; علم *adllem*, he taught; تعلم *taallem*, he learned.

4th. In like manner the *short* accent is placed upon the first compound syllable even when the second syllable ends in the letters و, or ي preceded by their respective vowels, for in these instances they are not considered prolonging letters, e.g.: خدمي *khódmi*, knife; محزني *mkházni*, soldier; طبجي *tabji*, artilleryman; جبلي *jébli*, mountaineer; قلبي *kálbi*, my heart; شربنا *shrabna*, we drank; وصلنا *ussalna*, we arrived; قلنا *kolna*, we said; جلبنا *jibna*, we brought; نمشي *nemshî*, I will go; تشرى

teshri, thou wilt buy; يشري *ishri*, (or *iéshri*), he will buy.

Plurals terminating in وا *u*, may be subjected to this rule
4th. e.g.: شربوا *shrábtu*, you did drink; شربوا *shárbu*, they drank; نترجموا *ntrijmu*, we will interpret; حبوا *hhabbu*, they loved; قلتوا *koltu*, you said; جلبوا *jibtu*, you brought.

5th. All the dissyllabic words not comprised within the foregoing rules are generally accented on the first syllable which is short, e.g.: اذن *úded*, ear; اكبر *íkbar*, greater; انا *ána*, I.; انت *énta*, thou; انتم *éntum*, thou (some people pronounce *them*, *nta*, *ntem*, suppressing the ا); الالف *alef*, thousand; الى *ila*, to, towards; اذا *ida*, when, if.

6th. The plurals of the formation فعلاء or ا... (lit. فُعلاء) sometimes vulgarly have two syllables, e.g.: فنها *fok-ha*, and at other times three e.g. اها *ao-la-ma*. In the former example comes under rule 4th. and in the latter the accent on the first syllable is also short, i.e. the ante penultimate syllable.

7th. Similarly the accent on the first syllable of trisyllabic word of the formation فعلة or ة... is short, e.g.: بركة *bára-ca*, blessing; صدقة *ssadaka*, alms.

8th. The rest of the trisyllabic words have, ordinarily the accent on the penultimate, which is short, e.g.: متعلم *metáal-lem*, apprentice; متعلمين *metadállmîn*, apprentices; يتعلم *kaita-allem* he learns; نشربوا *kanshárbu*, we drink; ترجمنا *terjém-na*, we have interpreted; ترجمتوا *terjémtu*, you have interpreted. In some districts the following words are exceptions to this rule; تكلمت *tkéllemti*, thou spokest; تكلمنا *tekéllemna*, we spoke; تكلمتوا *tekéllemtu*, you spoke; استعفرت *estádfarti*, thou begged'st pardon, and the like which are short by accent in the ante-penultimate syllable.

9th. The plurals in *ات* are, ordinarily, accented on the penultimate syllable e.g: *مَرَّات* *marrat*, times; *جُمُعَات* *jumdat* weeks; *كَامَات* *kamat*, fathoms; *وَقِيَّات* *ukiyat*, ounce; *بَاشَاوَرَات* *bashadorat*, ambassadors; *بَرَاوَات* *brawat*, letters; *بَاشَاوَات* *bashawat*, bashas; *طَبِيسَات* *tbislat*, little plates; *مِفْثَاحَات* *mfithat* little keys.

OBSERVATIONS.

1st. In these **RUDIMENTS** we have not accented monosyllabic words except when they were preceeded by the article.

2nd. Passive participles derived from assimilated verbs belong to those under rule 1st. and are accented on the second syllable because the first *و* is not considered as a prolonging letter e.g: *مُوسُوف* *musúk*, shipped (masc.). *مُوسُوفَةٌ* *musúka* (fem.). shipped; plu.: *مُوسُوفِينَ* *musúkin*, instead of *mausúk* *mausúka*, *mauzúkin*, See page 424.

3rd. Plural nouns of the formation *بِيبَان* *bibán*, *كَيْسَان* *kisán* coming under rule 2nd. have sometimes been accented on both vowels, because it appeared to us that equal emphasis was, vulgarly, laid on them. Still Señor Quijada is of opinion that the accent inclines more on the 1st. syllable than on the second and so, for this reason we have included these plural nouns under rule 2nd.

4th. We have located the accents of the duals page 38 etc. in like manner, because many moors emphasize the pronunciation of the *á* in the termination *ain*, but according to the explanations Señor Quijada has been good enough to make, it appears that this pronunciation is impure.

5th. In the dissyllabic words the *short* accent is someti-

-ness so slight that even moors, and Europeans who have spoken Arabic from their infancy can scarcely tell on which syllable lies the emphasis. To this class belong some quadriliteral nouns and verbs coming under rules 3rd. and 4th. e.g: خلخل *khalkhal*, يعطر *iftar*, نمشي *nemshi*, etc. etc.

6th. Some authorities are of opinion that the accent of a word should not suffer any alteration when to it is joined a suffixed pronoun. Still, in practice we observe that many moors carry over the prosodical accent to the penultimate syllable when a suffixed pronoun is added.

EXAMPLES.

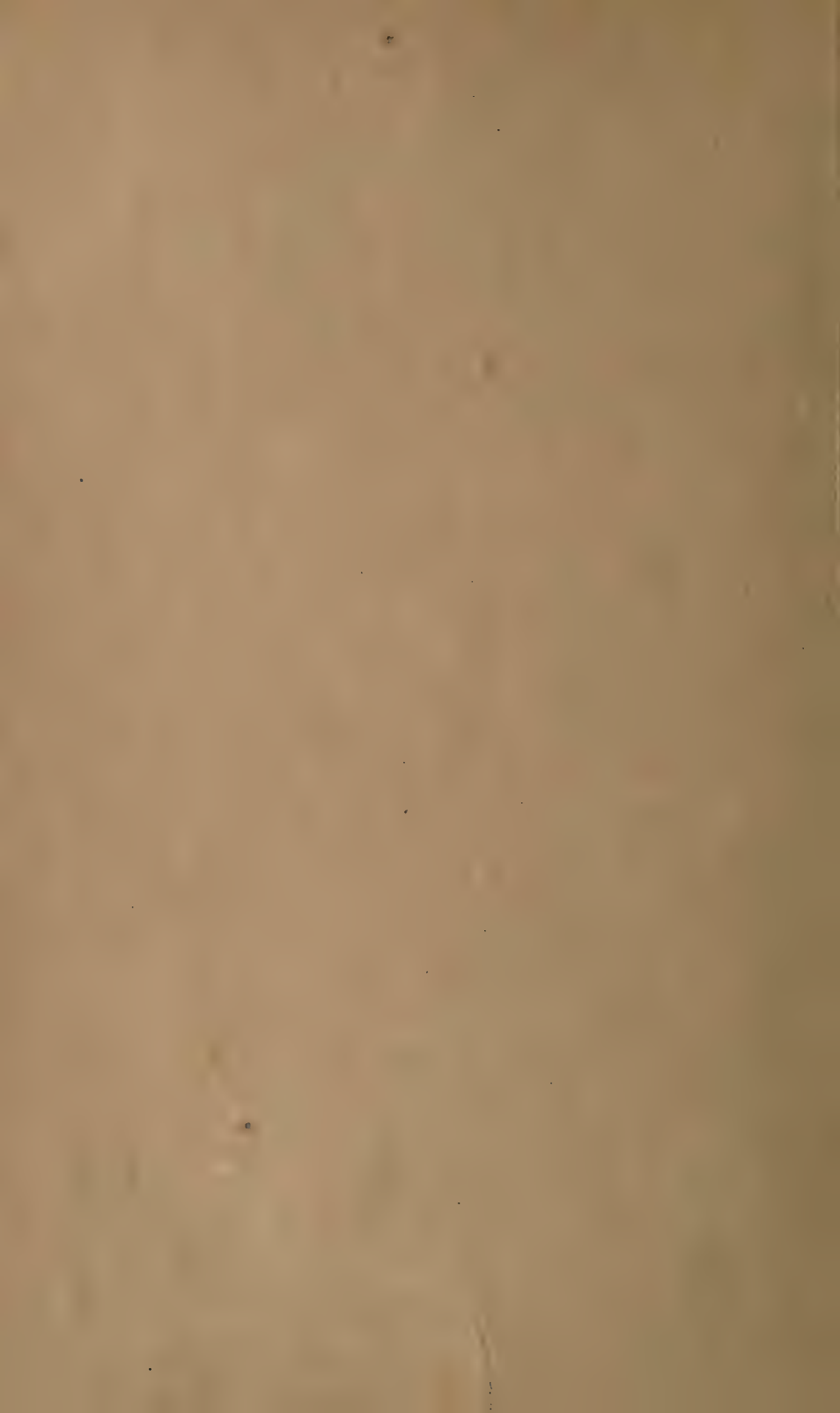
Without Suffixes.	With Suffixes.
ضربوا <i>dārbu</i> , they struck.	ضربونا <i>darbūna</i> , they struck us.
	ضربوني <i>darbūnī</i> , they struck me.
شافوا <i>shāfu</i> , they saw.	شافونا <i>shafūna</i> , they saw us.
	شافوكم <i>shafūna</i> , they saw you.
تعطي <i>tdāti</i> , thou wilt give.	تعطينا <i>tadtīna</i> , thou wilt give us.
يعطي <i>idāti</i> , he will give.	يعطيك <i>idātikum</i> , he will give you.

یشری *ishri*, he will buy:

یشریهم *ishrîhum*. he will buy
them.

ورا *ûra*, behind.

(وراي *urâia*, behind me.
(وراانا *urâna*, behind us.



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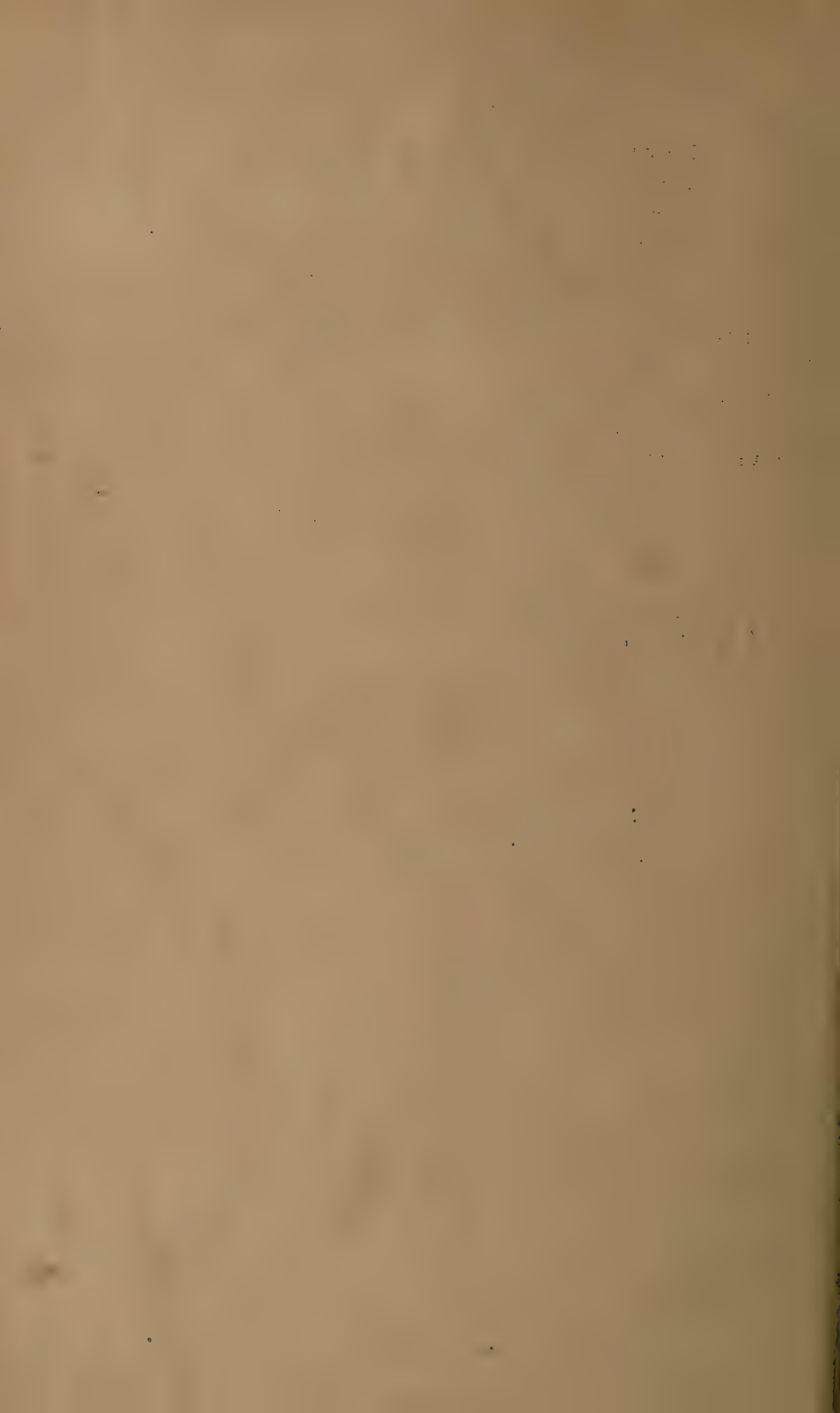
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KEY
TO THE
ARABIC COMPOSITIONS

KEY TO THE ARABIC COMPOSITIONS.

PRELIMINARY IDEAS.

COMPOSITION 1.

عندى التار * عندى التار * عندك السمن * عندى السمن *
عندك الفرقة * عندى الفرقة * عندك الإبرة * عندى الإبرة *
عندى الذهب * عندى الذهب * عندك الكاس * عندى الكاس *
الكاس * عندى الما * عندى الما *

COMPOSITION 2.

شُبَّتِ الفنطرة * شُبَّتِ الفنطرة * شُبَّتِ الدودة * شُبَّتِ الدودة *
الدودة * شُبَّتِ السلوفى * شُبَّتِ السلوفى * شُبَّتِ الطريف * شُبَّتِ الطريف *
شُبَّتِ الطريف * شُبَّتِ الشمس * شُبَّتِ الشمس * شُبَّتِ الشهب * شُبَّتِ الشهب *
العود * شُبَّتِ العود * شُبَّتِ الحمار * شُبَّتِ الحمار *

COMPOSITION 3.

عندك العود * ما عندى شي العود * عندك الكاس *
ما عندى شي الكاس * جبت الصورة * ما جبت شي الصورة *
جبت الصوف (او الـ موفة) * ما جبت شي الصوف *

شعبت البندف * ما شعبت شي البندف * باين بات * بات
 يے البندف * بات يے طنجة * الله خلق السما ولارض *

COMPOSITION 4.

باين كنت * كنت بے المينة * اس شعبت * شعبت
 البندف * شعبت ابو العدا * ما شعبت شي ابو العدا * كنت
 يے السوف * ما كنت شي يے السوف * جا البواب * ما
 جا شي البواب لكن جا البراح * جبت الهدية * ما جبت شي
 الهدية * كنت يے الجبل * ما كنت شي يے الجبل *

COMPOSITION 5.

جا اداك (او اخوك) * جا اخي (او اخوي) * اشكون
 جا * جا احمد * اش جاب * جاب لامواس * شعبت
 لاجبال * ما شعبت شي لاجبال * شعبت لافيال * شعبت
 لافيال * جاب الكاس * ما جاب شي الكاس * جاب الماء *
 ما جاب شي الماء * اشكون شاي المدينة * اخي شاي
 المدينة *

COMPOSITION 6.

الحجرة كانت فاصحة * اللينة كانت كبيرة * السلطانة كانت
 يے المدينة * العسكر كان كبير * باباك (او ابوك) كان يے
 الحانوت * بابا (او ابوي) كان مريض * البنت كانت يے
 البندف * بنتك كانت مريضة * المرح كان كبير * بنتك

كانت في الخانات * بابا شايف القلب * فلبى كان مريض *
الدار كانت كبيرة * شفت المركب * شفت المركب في
البرسى * شفت الحجرة * ما شفت شي الحجرة * ما شفت
شي الجيش (او العسكر) *

THE ARTICLE.

COMPOSITION 7.

شريت اللحم ذاخزار * شريت لحم الخزار * شريت الملح
متاع امخزن (او ذاخزن) * شريت ملح المخزن * شريت
شراب تاجر غرناطة (او الشراب ذاالتاجر ذاغرناطة) * شريت
الدواية والفلم ذاالكاتب ذاالباشا * شريت غرسة ابوى * شريت
الرياض ذصاحبى * هذاك الفاضى ملىح * هذيك العيلة (او
الذرية) مزبانة * شفت غرسة علي * ما شفت شي الغرسة
متاع علي * ما جا شي متعلم محمد * ما جا شي فنصو صمانية
(او الفنصو ذصمانية) لكن جا باشا طنجة * هذا الفلاح جاب
بغلة (او واحد البغلة) * واحد الرجل جاب خمر التاجر * واحد
الامرة كانت في الرياض ذاالفاضى * عندك الكتاب الصغير *
ما عندي شي الكتاب الصغير * جاب العود الكبير * شفت الدار
الصغيرة * شايف الدار الجديدة * ما شايف شي الدار الجديدة *
شريت عود ابيض (او واحد العود ابيض) * شريت عود
ابيض * شريت عودة كحلا (او واحد العودة كحلا) *

GENDER.

COMPOSITION 8.

هذا الما بارد * شفتوا الها البارد * شفتا الما البارد * كنشوب
النهار الصافي * كنشوب النهار الصافي * الخدمة فاصحة *
الخدمة فاصحة * المائدة طويلة * شفتوا المائدة الطويلة * شفتا
المائدة الطويلة * شفتوا الشجرة الكبيرة * شفتا الشجرة الكبيرة *
شفتوا المكانة الصغيرة * شفتا المكانة الصغيرة * شفتا البراية
الصغيرة * عينك صغيرة * رجلك صغيرة * شفتوا هذي الفرنيلة
البيضا * شفتا هذي الفرنيلة البيضا * كنشوب ذاك الفط
لايص * شفتا النواة احمر * تونس كبيرة * فاس كبيرة *
اخاك عنده واحد الفلم ملىح * عندي واحد الرياض كبير *

NUMBER.

COMPOSITION 9.

اشحال من فالة ذالملى شريت * شريت فالنتين ذالملى *
اشحال من مد ذالزرع شريت * شريت مدبن ذالزرع *
اشحال من فلة ذالزيت شريت * شريت فلتين ذالزيت *
اشحال كتوزن هذي الشمع * كتوزن فنطارين وربعين
ووفيتين * اشحال كتوزن هذي الزبدة * كتوزن رطلين *
اشحال كيسوى هذا العجم * كيسوى مثقالين ووجهين * ما
شفت شي عتي * ما شفت شي عمك * ما شفت شي

عمتي * ما شفت شي عندك * ما جبّت شي الجبن * ما
 جبّت شي الجبن لكن جبّت الرضومة * ما عندك شي فرعة
 ابوي * ما عندي شي فرعة ابوك لكن عندي الفرعة متاع
 عمك * ما عندك شي السبّية متاع عمتي لكن عندك السبّية
 دعتي * اشحال ذاليوت عندها بتتك * عندها زوج بيوت *
 اش كشوب * كشوب هذي الفرنيلة البيضا * كشوب زوج
 ذاخليل وزوج ذالكلاب *

COMPOSITION 10.

شافوا زوج ذالعراش ذالطيور * شفتوا ابراج المسلمين * شفا
 ثلاثة ذالابرار * متعلّم علي ما شاف شي اعراس المسلمين *
 شفت الديار ذالمسلمين لكن ما شفت شي البيوت ذالهسلات *
 البنات ذالفنصو الصبنيول ملاح * المتعلّم ذمحمّد شري زوج
 ذالفوم * المتعلّم ذعلي شري ثلاثة ذالكجمال * من اين جاوا
 الجّهالة * جاوا من الفصر * اش جابوا * جابوا زوج ذالكجمال
 وثلاثة ذالنفات * ما شفت شي كلاب الصيادين * اولاد
 الفايد مزوجين * اش فبصت * فبصت واحد السنّية *
 فبصت واحد الهدية * اش تلّبت * تلّبت واحد الجنوي (او
 الحذمي) * تلّبت واحد البراة * فاين جبرت هذي البراة *
 جبرت هذي البراة في الرياض * جبرت زوج ذالكناوي
 (او ذالحذمي) في الطريف * اش تلّبت * تلّبت ثلاثة
 ذلامواس * اش جبرت في الطريف * جبرت ثلاثة ذلاميار *

COMPOSITION 11.

جبتوا القيسان * جبنوا القيسان * اخزنية شافوا شي فظرة *
 اخزنية شافوا زوج فناظر * جبتوا لفوادس * جبنوا الفوادس *
 المسلمين عندهم شي مدارس * المسلمين عندهم بالتراف
 بالمدارس * اشحال ذالمغارف جبتوا * جبنوا اربعة ذالمغارف *
 شعبت الدرابز ذداري * شعبت الدرابز ذدارك * اشحال ذالبنادق
 عندك * عندي اربعة ذالبنادق * جبنوا المغاتح ذدارك *
 جبتوا الرضاييم * جبنوا مخاطيف * اخاك شرى زوج سباني *
 شعبنا زنايف طنجيد * اشحال ذالكوانت شريتوا * شرينا اربعة
 ذكوانت * اشحال ذالكوابس شريتوا * شرينا اربعة كوابس *
 اش شروا البحرية * البحرية شروا اربعة ذالسنانر * اشحال
 ذالمدافع شروا الطبخية * شروا اربعة ذالمدافع * اشحال ذالفجارج
 شريت * شريت ثلاثة ذالفجارج * عندي اربعة ذالديوك

NOUNS AND THEIR CASES.

COMPOSITION 12.

جات يماك (او امك) * جات يما (او امي) * جات
 اختك * جات اختي * جات عيتك * جات عيتي * شعبتوا
 السلطان * شعبنا الهلك • شعبتوا السلطنة * ما شعبنا شي
 الملكة * جهرت الخراز * جهرت الخراز * كمشوف الفمر *
 كمشوف الفمر * وصل واصل السلطان * وصل الطيب

ذالوزير * وصل طبيب الوزير * اش جاب * جاب الدواء
 لاختاي * جا المعلم * جاب الكتب لي (اوليلي) الك (او
 ليالك) * جاوا النساء الفاضلي * جابوا واجد الهدية لك • يا
 ربي عاوتي * اعبد الفادر اجي * اعلي شعت الكتب ذبابا *
 ما شعت شي كتاب ابوك * اش شريتوا * شرينا واحد
 البوطه * شرينا ثلاثة ذالزيروف

COMPOSITION 13.

من اين خرجت * خرجت من مراكش * من اين خرجت *
 خرجت من الجامع * من اين خرج المعلم * خرج المعلم من
 المدرسة * البحري خرج من البحر * المسلم بقى في الجبل *
 طبيب السلطان بقى في المدينة * البواب بقى في الباب * التراح
 بقى في السوق * البحري بقى في المرسى * كامين خرج من
 الديوانة * الفايد خرج من السوق * باين عملت السنائر * عملت
 السنائر في المركب * باين عملت الرضايم * عملت الرضايم على
 الهيدة * عملت البنادق على الشلثة * ولد الباشا جا بلا
 عود * الصياد جا بلا مكحة • الصيادين جاوا بلا كلاب *
 الغلاحين جاوا بالبيسان * الطبخية جاوا بالبدافع * صاحبك جا
 مع الطبخية * الجمالة جاوا بالجمال * اخاي جا مع باباكت *
 من اين جيت * جيت من المقابر * شعت عمك في المقابر
 ذالمسكين *

FORMATION OF ADJECTIVES.

COMPOSITION 14.

عبد الفادر كان كاتب الباشا * ابوي كان عطار * النط كان
مربوط * ولدي كان مسجون * الكتاب كان مكتوب * اجد
كان فصير * ولدي سمين * السوق ذنطاون واسع * الصومعة
ذاجامع عالية * عمي كان حمار * عمك كان برحان *
المتعلم ذاخذ كان سكران * معلم اخاي كان طراز معلم
ولدي تجم * ولد عمي كان خباز * ولد عمي صبار * هذا
المخزني تونسي * ابوي كان باسي * جابوا واحد الثوب
اخضر * هذا الابل اخضر * هذا الابل ازرق * الابل لازرق
غالي * هذي السنية صبرا * هذي الصوف رخيصة * البحم
كان غالي * الخبز كان رخيص * طيب السلطان كان اسكندراني *
هذا التاجر صويري * هذا العيل شامي *

THE GENDER AND NUMBER OF ADJECTIVES.

COMPOSITION 15.

جبرت المجارح * جبرت المجارح في الطريق * من اين
خرجوا المساجن * المساجن خرجوا من الحبس * سكان تطاون
خدّامين * من اين خرجوا الطلبة * الطلبة خرجوا من المدرسة *
لاين مشوا * مشوا للجامع * جبرت السراق * السراق خرجوا
من الحبس * وصلوا الحكم * الحكم وصلوا اليوم * احكبا جاوا

اليوم * هذوم المسلمين مكذابين * هذوم البحرية اسكندرانتين *
 هذوم المخزنية فاسين * كتاب الوزير تونسيتين * متعلمين الخليفة
 تطاونتين * البتاية فاسين * هذوم المسلمين عور * هذوم النصاري
 عرج * هذوم القياد صانع * هذوم الرجال حمق * هذي
 السبتية خضرا * هذي الشاشية حمرا *

DIMINUTIVE NOUNS.

COMPOSITION 16.

هذوم المسلمين شافوا عويلك في البلاصة * البحرية ما شافوا
 شي وليدك * عويلي فبض واحد البريرة * البواب فبض خمسة
 ذالبريات. * شرينا واحد الفقيقة * عويلك اعطاني واحد
 البويصة * هذاك البحري اعطاني هذا البريل * ما عندي شي
 الفقيقات ذاكزار لك عندي السليلات ذاكجلي * شرينا واحد
 البغير * ولد عبيك اعطاني واحد الكويس ذالماحياة * البحري
 اعطاك خمسة بريلات ذالماحياة * هذا اكجلي اعطاك واحد
 السلية ذالمشاش * بابا اعطاني واحد الكويرة * تلقت واحد
 المنيح * هذا التاجر اعطاني واحد الطيسل ذالروز * هذي
 المعيزة كحيحلت * هذوم المعيزات ككبيرين * هذا الفط
 بويوض * ولدك فصيصر * اولاد الطالب فصيصرين * هذي
 الزينة طويولة * هذي الخيزرة سخيخنة * الفهواجي اعطاني
 واحد النهيرة * شرينا خمسة ذاكخيزرات * لادين شري هذي

الدويرة * بنتك طريقة * شربت هذي المويدة * ابوي شرى
هذي الهويدة * عك شرى هذي السوينية *

COMPARATIVES AND SUPERLATIVES.

COMPOSITION 17.

هذي البطيخة حلوا اكثر من السكر * هذي الدلاحة باردة
بحال الثلج * ما شبت شي واحد الرجل كذاب اكثر من هذا
الحواز * هذه الامارة درويشة على عمتي * هذا الطير اطرب من
هذاك * عهد القادر احسن منك * يما احسن من عمتك * الفهر
اصغر من الشمس * الجزار سارق اكثر من الخياط * احمد
اسمن من فتور * البحرية ابيض من الطلبة * حدادين تطاون
خدامين اكثر من الحدادين ذطنجة * الخياطين سكايرية بحال
الجزارة * الامير عالم افضل من البقية * الغراب اكحل بالزاي *
هذي الحامة بيضا كثير * يوسف هو السعيد بين (او ذ)
الرجال * هذا لاعمي هو السومبي في الدراويش * اش
شربت * شربت واحد الفقة كيرة بالزاي * شرينا واحد البرميل
صغير بالزاي * علي شرى واحد القنار طريبي بالزاي *
عويلي اطرب عن عويلك * عويلك اطرب من عويلي *
الامير ارزن من الوزير * اخوي خدام اكثر منك * الطالب
كيعرب اكثر مني *

CONCORDANCE OF NOUNS AND ADJECTIVES.

COMPOSITION 18.

هذا الحمار عنده واحد العيب كبير * هذا الجمل عنده بالزوا
 ذاليوب * هذا هو العيب الكبير * شربنا واحد الدار الجديدة *
 شعبنا الدار الجديدة * اعطاني واحد الكسوة جديدة * اعطاك الكسوة
 الجديدة * جاب الكسوة الرماديا ذيمًا * تلقت كتابي
 الاحمر * اعطاك كسوتي ايضا * اعطاك كسوتي اخضرًا *
 عبد الغفور كان سعيد * مبد الكريم كان احسن من فتور *
 عبد الرحمان كان عتيان * صامن بابا رزين * الشجر منور
 (او منورين) * الرمان طايين * السرجل طايين * اللنجاص
 ملاح * ما جا (او جاوا) شي عسكر السلطان * الناس كانوا في
 البندق * التجارة في حانوت الحداد * الطراز والطار كانوا
 في الحانوت ذالفهواجي * اليطار والسمار كانوا في حانوت
 التاجر * الزواف والحجام مشوا لشباشون * الموكني اعطاني
 واحد المشكاة * الرفاص جاب بالزوا ذالبروات * فاطمة
 ويماك صحاح * ابو البدا وابو الفاسم جابوا بالزوا ذالدراهم *
 البتاي والفايذ عندهم بالزوا ذالدراهم * احاكم والبقيه شروا واحد
 البغلة مزيانة *

NUMERALS.

COMPOSITION 19.

عندي اثنا عشر فلس * المعلم عنده ثلاثة ذالامواس * صاحبي عنده
 3

زوج اولاد وثلت بنات * هذي لامرأة عندها خمسة ذالعويلات *
 شرينا ستة ذالشليات * عندنا زوج ذليادي وثلاثر شلية *
 جارنا عنده خمسة ذالاولاد * شرينا ثلاثين شجرة * فبصت سبعة
 ذالبروات لبابا * جبرت ثمنية ذالفلوم * بابا شرى اربعة ذالفلين
 وتسعد ذالحجل * الحزار اعطاني رطلين ذاللحم * فقيت ثلت
 شهور في الجبل * العام فيه اثناشر شهر * الجمعة فيها سبع
 ايام * فبصت اربعة وعشرين بندفي * فبصت اربعة
 ذالمثافل * انا كنسالك اربع مئة مثفال * كنسالي ثلت الاب
 مثفال * انا كنسالك مئة وستة ذالمثافل * كنسالك مئة واربعة
 وثلاثين دورو * كنسالي الب وخمسة ذالبليون * شرى مئة
 لپشينة * شرى فنطارين ذالصوب * اشحال من سنة عندك *
 عذدي سبعتاشر سنة وتسعد شهور وسبع ايام * اشحال ذالدراهم
 عندك * عندي سبع الاب مثفال وعشرين الب درهم * اشكون
 بدع (او خرّج) البارود * واحد البرايلي بدعه * فاش من عام
 خرجه * في عام الب وثلاثية واثنين وثمانين *

COMPOSITION 20.

اشكون جا * جا الرقاص * البارح جا الرقاص الاول * اليوم
 وصل الرقاص الثاني * البارح فبصت البراة الاولى واليوم فبصت
 الثانية * اش فريت * فريت السورة الاولى ذالفوان * فريت
 السورة الخامسة ذالفوان * فريت الباب التاسع ذهذا الكتاب *

البصل العاشر في الورقة الثلاثين * المجني خرج من مكناس
 نهار الاحد * ولدي خرج من الصويرة نهار الاثنين * المجني
 وصل مراكش نهار الثلاثة * السلطان وصل لباس نهار الاربعة
 يعني في (او يوم) العشرين من رمضان * يوفى وصل
 لاسكندرية * وصل لاسكندرية في العام العاشر من الهجرة *
 هذا الكتاب هو الخمسين * هذاك الكتاب هو الثمانين *
 ولدت الولد السادس * كل ولد ورث فسمته من عشرين في
 المال * اش من ساعة هذي * الثلاثة واربعة دفايق * الثلاثة
 ونص * الخمسة غير ربع * الستة ودرج * السبعة ودرجين *
 اعطاني نص رقانة * اعطاني نص بطيخه * شري نص دلاحة
 (او النص ذواحد الدلاحة) * شفت واحد الخطاي كبير
 بالزاب * اشحال ذالدراهم عندي * عندي موزونة * شريت
 ثنية ذالديار * شفت تسعة ذالهدن *

PERSONAL PRONOUNS.

COMPOSITION 21.

انا شريت واحد الشطابة * انا شريت واحد الزياطة * انت
 شريت ثمانية ذالشاطب * انت شريت اربع ذالزيايت *
 هو شري واحد العبد * انتين شريت ستة ذالعبيد * هي شرت
 واحد الفبقود * احنا شفتنا واحد الجنازة * اليوم شفتنا زوج
 ذالجنايز * احنا شرينا واحد السلّة ذالكروموس * هو عنده النار *

المتعلم عنده رطلين ذالزبدة * احنايا شعبنا يوم غرسة باباكت *
 انتم شعبتوا الملاح ذتطاون * انتم شعبتوا الهفتاح ذالدار ذبابا *
 هم عندهم صورة مريم * الطرفان فباح * احنا عندنا الصوف
 ذالتاجر * احنا عندنا واحد المكحلة طويلة بالزراي * احنا
 شرينا واحد الخذمي ظريف بالزراي * انت شعبت السبا
 ولارض * انتم عندكم واحد القلب مليح بالزراي * انتم عندكم
 عشرين جبل * انتم عندكم شي رضايم * عندكم شي زيوب *
 عندنا ستة ذالزيوب * اشكون عنده اللث لهذي البراة * انا
 عندي اللث لهذيك البراة * عندكم لاجور * عندنا البين
 اجورة * انا واياك نشروا هذي الرخي * انا واياك نمشوا
 لمكناس * انت واياه تجيوا للغرسة ذعقي * هذا هو الحداد
 ذالعرايش * هذاك هو الفايد ذارزيلة * هو باشا فاس * هو كان
 امير المومنين * هذوم هم امنا اسفي * هم لامنا ذالصويرة *

SUFFIXED PRONOUNS.

COMPOSITION 22.

فيوف شعبت الحومة ذيانا * البارح شعبت الحومة ذبالكم *
 متى كنت في الفشينة ذيايالي * اليوم كنت في الفشينة ذبالك *
 جابوا زربية التاجر * جابوا الزربية ذبالد * جابوا الخصير * الخصير
 ذيالها جديدة * شريتوا المصربة ذيانا * اعطاني اللقاط * اعطاك
 البعلف * اعطيتك الزبدة * اعطيتها الكبن * الراعي اعطاني

الكلب * الفهواجي اعطانا اناى مايح بالزراى * اعطاهم فهرة
 مليحة بالزراى * اعطاكم واحد البرادة جديدة * ولده مشى
 معكم * عتهم * مشى معنا * عمتكم جات مع المعلمة ذيايى * انا
 جبرت الخاتم ذيالك ذالذهب * انت جبرب الدبالج ذيايى
 ذالفرة * انا كنختم فيكم * كنختم فيك وفيهم * انا كنختم
 فيه وفيها * قبضت برانك وعملتها على اليايدة * فيوف قبضت
 براني * قبضتها البارح * قبضتها اليوم * باين شافوا الحية *
 شافوها في الطريف * الراي شاب زوج ذالحياى في رياض
 الفاضي *

COMPOSITION 23.

اشكون باع لك هذي الصوفة * هذا البدوي باعها لي *
 اشكون باع لك هذا الزرع * هذاك الجبلي باعه لي *
 فيوف باعه لك * اليوم باعه لي * بعث له البول * بعثهم
 له في السوق * بعثهم لي فدام فذور * بعث لها واحد
 الشريط اخضر * بعته لها في الخانوت متاي * سلف لي كتابه *
 سلفه لي * سلف لك العودة متاعه * سلفها لك * سلف له
 الدراهم * سلفهم له بالجايدة * سلفهم له بالرحن * سلفهم لهم
 بالجايدة * باع لي البول * باعهم لي غاليين بالزراى * باع لنا
 الحمص * باعهم لها البارح * الراي ذيالك عيط لي * الراي
 ذيايى عيط عليك * المتعلم ذيايى عيط له * العبد ذيايى عيط

علینا * صاحبی عیط لکم * الضامن دیالنا عیط لهم * الإمام عیط
لی * هو باع لی المناظر دیالک * شری ے فالس واحد
المرایة ذالهند *

DEMONSTRATIVE PRONOUN.

COMPOSITION 24.

هذا هو الحجام دیالنا * الحجام متاعنا جاب هذوم لامواس *
اخوان جاب هذی الشبكة * عقی کان جالس ے العتبة
ذالباب * هذاک هو الزرب ذالغروسة متاعی * هذاک الثام
ذالرصاص متاعی * جا الغتای دیالکم * هذا الغتای ملیح کثیر *
ذیک الکوشة هی متاعنا * انا بعت هذی الکوشة للخیار * انا
شریت هذا التبن ے السوف * ذاک السکین دیالی * المتعلم
دیالی شری هذوم السکاکین * هذوک السکاکین هم دیالنا *
هذی الشکارة ذالدراهم دیالهم * هذیک الرضومة خاویة * انا
عندی واحد خرصة ذالذهب * انت عندک زوج خرص
ذالبضة * انت شریت هذوم الخرص ے حانوت التاجر فتدور *
هذه الطابة ملیحة بالزای * طابة تطاون ملیحة بالزای * من
این چبت هذوم الزرابی * جبتهم من الرباط * الزرابی ذالرباط
ملاح بالزای * فیوف کنت ے الرباط * کنت ے شهر
جمادی الاول * هذوم هم المتعلمین دیالنا * هذوک هم احوالی
متاعکم * هذا الکبش عنده بالزای ذالعیوب * هذاک الکبش
عنده واحد العیب کبیر *

RELATIVE PRONOUNS.

COMPOSITION 25.

هـذاک العنود الی عندک هو ذیالی * الیسموم ذالنوار ذی جبرت
 ۛ الزنفة متاعی * ما کنحبت شی لاجرة ذی کنعطینی انت *
 ما کنبغی شی الدراهم الی کنعطینی انت * البلاح الی جاب
 النوار تطاونی * المسلم الی باع البطح کان فصری * الی باع
 الصور کان بیضای * المسلمة ذی شرت اجداد ۛ احبس *
 الی شرت البیضات مشت لدارها * کنشوب النجمة الی
 کنشوب انت * کنشوب کل ما شريت * خلص کل ما
 شری * نخلص کل ما تاكل * وفت الکلیة ذاعطیت * البحام
 ما کیعرف ما یعطر * الیلاح ما کیعرف ما یاکل * التاجر ما
 کیعرف ما یشری * البحم الی جاب هذا البحام غالی *
 الطباخ الی هدرت معه ۛ هذا الصباح هو ۛ داری * البندق
 الی باب فیه ولد عمی کبیر بالزراف * احبس الی هرب منه
 السارف کان مشدود * الحمار الی ولده مریض وصل الیوم *
 الحداد الی بنته ۛ داری خسر الال ذبابه * المسافرین الی
 کنت معهم ۛ البندق ماتوا ۛ الطریق * الطالب الی زولت
 له الکتاب بات ۛ داری * هذا هو المعام الی هدرت علیه *
 هذوم هم التجار ذی هدرت علیهم الیوم * علاش اعطیتنی هذا
 الشغل * اختراز الی شعبت ۛ هذا الباح مشغول * علاش

بعت البول ذابا شربت * علاش كنتعطيني لاجارة ذي ما كنتعيني
شي * ما كنتحب شي هذي لاجارة *

COMPOSITION 26.

اشنهو هذا * هذا واحد الضرب * اشكون فتله * فتله هذا
الصياد * اشنهي هدي * هذي جملة * اشنهم هذوم * هذوم
هم الحلالف ذالغابة * اشكون فتلهم * فتلهم الفنصو * فتلوهم
الفاصو * الجزار فتل هذا الحلوب * مع من يمشي الرحوى *
الطخان يمشي مع المتعلم ذياالي * نمشي معك للطاحونة *
اشكون هو الي كنتحب * انا كنتحب ييا * ذمن هذوم
الحلالف * متاع الجزار * لمن اعطيت الزرع * اعطيت للمتعلم
ذياالك * مع من هدرت * هدرت مع الوزير * يي من
كيشكت * كنشكت يي باباى * علاش هدرت * هدرت
على الدوا الي اعطائ الطيب * واش كنتختم * كنتختم يي
الهوت * علاش كنتختم * اشكون فيكم غلب * غلب ولد عمك *
اشكون هم الي جابوا هذا الربيع * اخصادين جابوه * اشكون
هم الي جابوا هذوك اللواح * النشارين جابوهم * اشنهي
صنعتك • انا حصاد • هذا نشار وذاك نجار •

INDEFINITE ADJECTIVAL PRONOUNS

COMPOSITION 27.

ما فريت شي يي النهار كله (او كامل) • اكبس كله كان

مَعْتَر بالسَّرَاف * آخُومَة كُلَّهَا كَانَتْ مَعْتَبَرَة بِالْيَهُود * جَدْتِي بَاعَ
 الْبِلَاغِي كُلَّهُمْ * أَنَا شَرِيتْ بِلُغَةٍ * طَاحَ الْخَايِطُ كُلَّهُ * طَاحُوا
 الْخَشَبَ كُلَّهُمْ * انْخَرَفَتِ الدَّارُ كُلُّهَا (أَوْ كَامَلَةً) * مَاتُوا كُلَّهُمْ
 (أَوْ كَامَلِينَ) فِي الشَّرِّ * غَرَفُوا الذَّاسَ كُلُّهَا (أَوْ جَمِيعَ النَّاسِ) فِي
 الْمَوْغَازِ ذُجْبِلَ طَارِفُ * جَمِيعَ الْمَخْزِيَّةِ مَشَوْا لَشَعْبَاوْنِ * جَمِيعَ الْعَسْكَرِ
 ذَالسُلْطَانِ مَشَوْا لِلرَّيْفِ * فُلَعَ الشُّعَارُ كُلَّهُمْ * هَذَا الرَّيْفِيُّ فُلَعَ
 جَمِيعَ الْبَرَعِ ذِي كَانُوا فِي الْغُرْسَةِ * جَابَ الْخَبِيرُ ذِي كَانَ فِي
 الْكُوشَةِ كَامِلَ (أَوْ كُلَّهُ) * جَمِيعَ الْعِيْلَاتِ شَرَوْا الْكَسَاوِي ذِيَالَهُمْ *
 هُوَ شَرَى الشُّعِيرَ الْيَ كَانَ فِي السُّوْفِ كَامِلَ * شَبَعْتُوا السُّلْطَانَ *
 كُلَّهُمْ شَابِجَةً * هَذَا الشَّيْ كُلَّهُ ظَرِيفُ * هَذَا الشَّيْ كُلَّهُ مَزِيَانُ *
 جَدْتِي شَرَتْ الْجِدَادَ كُلُّهَا * أَجْرَانُ كُلُّهَا فِي الصَّهْرِيحِ *
 الصَّهْرِيحُ كُلَّهُ مَعْتَرُ بِالْجِرَانِ * عِنْدَنَا بَعْضُ الْخَوْخِ * شَرِيتْ شَيْ
 حَاجَةً * مَا شَرِيتْ حَتَّى حَاجَةً * مَا جَا حَتَّى نَجَّارَ * عِنْدَكَ
 شَيْ جَلَّ * عِنْدِي بِالزَّافِ ذَالْجَلَّ *

COMPOSITION 28.

جَاوُ زَوْجَ ذَالرِّجَالِ وَاحِدَ خَرَّازٍ وَآخِرَ خِيَاطٍ * وَاحِدَ نَجَّارٍ وَآخِرَ
 حَدَّادٍ * فِيهِمْ بَتَايَةٌ وَفِيهِمْ نَشَارِينُ * كُلُّ مَنْ يَشْرِبُ بِالزَّافِ
 ذَاخْمَرُ يَسْكُرُ * جَمِيعَ الْيَ يَحْفَظُ الْوَصَايَا دَالَّةً يَشِي لِّلْحِجَّةِ *
 كُلُّ مَنْ يَمْشِي لَعْنَدِي يَشْرِبُ وَاحِدَ الْكَاسِ ذَالشَّرَابِ * كُلُّ مَنْ
 يَجِي مِنَ الدَّرَاوِشِ لَعْنَدِي يَفْبُضُ زَوْجَ فُلُوسٍ ذَالصَّدْفَةِ *

جہرت واحد السنسلۃ ذالذهب ۞ الزنقۃ ۞ عندک شی سنسلۃ
 اخری ۞ لا یا سیدی لاکن عندي خانم احر ۞ عندک شی
 دبالج احرین ۞ لا یا سیدی لاکن عندي خوص احرین ۞
 عندک شی لوحۃ اخری ۞ عندي لوحۃ اخری ۞ شربنا عجل
 احر ۞ عندنا عجول احرین ۞ روا ۞ عندنا بالزای
 ذالعجول ۞ انا وحدي اکت الکسکسو کڈ ۞ انت وحدک
 اکت الکسکسو کڈ ۞ هو واحدہ اکل اللشین کڈا ۞ ہی
 واحدہ اکت الرمان کڈ ۞ ہم واحدہم اکلوا الخاوب کڈ ۞
 فلان البلانی سرف العود ذیالک ۞ فلان سرف المکلۃ
 ذیالک ۞ فلانۃ کانت ۞ الغرسۃ ذیالک ۞ ۞ النہار البلانی
 شری العود ۞ ۞ الساعۃ البلانۃ جا ۞ ۞ النہار البلانی ینزل
 الشتا ۞ ان شا اللہ ۞ ۞ الشہر البلانی یموت جدک ۞

PRIMITIVE TRILITERAL REGULAR VERBS.

COMPOSITION 29.

عرفت الحجام ذبالی ۞ عرفہ ۞ ۞ هذا الصباح ۞ عرفني ۞
 ازیلۃ ۞ عایشۃ عرفتک ۞ ۞ اسمي ۞ غدا نعرفہ ان شا اللہ ۞
 یعرفني الحبار ۞ عایشۃ تعرفکم ۞ انت تعرفہ ۞ من این عرف
 هذا الخبر ۞ عرفنا کل شی ۞ اسمي ۞ عرفتموا الفرایۃ احسن
 متہم ۞ انا عیان من اجل (او لآني) (a) لعبت بالزای ۞

(a) Vulgarly these are pronounced *lānni*, *lānnum*, *lānnēk* etc. instead of *liānni*, *liānnum*, *liānnēk* etc.

البنها كانوا عيانيين لأنهم (a) خدموا كثير * انا نلعب السنطرج *
 الطالب خدم شوي * نخدموا في الليل * تابعوا في الليل *
 اسمع بطرت * بطرت * اش نبط-طروا * نبط-طروا الخبز
 والسمن * البشصور سمع كلامي * هذيك النصرانية سمته *
 انا سمعت كل شي * سمعته * نسمعك * هدي النصرانية
 تسمعك * اسبعوا * اكلت شوي لكن شربت مريح * شربت
 شوي * شربوا بالزاي * طلعوا للسطح * الحمار هبطوا (او
 نزلوا) الروا * هذاك البدوي يطلع للصومعة * هذا المخزني
 زل (او هبط) من الصومعة * تطلع للسطح * اطلع يا محمد *
 دابا نطلع * دابا طلع الحمار *

COMPOSITION 30.

اشكون فتش علي * فاطمة فتشت عليك * شعلت الشمعة
 وانطعت * اشكون شعل الفنديل * أتي شعلته * اشعل
 النار * كل واحد شعل الشكو ذباله * فبضاه من الأذنين *
 المخزني فبضد من الثب * فبضوني (او شبروني) من ذراعي *
 افبضد * فبضد * يربطوكم في واحد السارية * نربطوا لهم
 رجلهم ويدهم * اربط هذوك اخيل في هذي الشجرة * هذوك
 البدوين ربطوني بالحبال * هذاك الطنجاري فبضني بالزاي *
 فبضونا بالهدرة ذبالهم * نقسم مالي بين الدراويش * نقسم المال
 على اقسام * فسيه على زوج * انا فسيت الروز بين

(a) See note a page 20.

الدرأويش * فسيت البطور على ثلاثة ذلافسام * نفسوا هذي
المشاشة * قتله بواحد السيف • انت فتلنهم بواحد الكييه *
افتل هذاك الحلوف ذالغابة * السراق فتلوا صاحب * باي
تونس حكم رعيته بالطافة * يما حكمت دارها مليح (او مستقم) *
اشكون يحكم هذا الجنس • حتى واحد ما يحكمه * هو
حكم على صاحبي * اشكون يحكم عليه * انت تحكم عليه *

QUADRILITERAL PRIMITIVE VERBS.

COMPOSITION 31.

برشطته بالغيص * برشطناكم بما * خالتك برشطتني بالزيت *
فرقصني * نفرصك * فرقصونا * فرمد دارة * فرمدوا الجامع
الكبير * بردع الحمار * بردعت البغلة • بردعت الغلة *
بردع انت هذاك الحمار * نحنح العود ذيالي * نحنحوا
الخيال ذيالك • هرظ (او نهف) الحمار ذيالك * هرظوا الحمار
ذالحمار * معوف الفظ ذيالك * معوفوا الفطوط ذيالي * ططفق
البلارج * ططفقوا البلارجات * سنبل الفمح * سنبل الشعير *
سنبلت التركيا * يسنبل الشعير * بعموت النعجة ذيالك *
بعبعوا النعاج ذيالي *

MUTE VERBS.

COMPOSITION 32.

الخليار شك في الكلمة ذيالي * شكيت فيك * خالتي شكيت

فيكم * هو ديما يشك فيك * شكيت في * شكوا فينا *
 هذاك الطاليان ضرني بالزاف * احتجام ما يضركم حتى شي *
 ضرينوني * ضرونا * انا ما ضريت حتى واحد * ضرينوني
 في المال * شكني بواحد لابرة * شكيتك بواحد اخلال *
 شكونا بالمرزاق * يشكك بواحد الخدمي * يشككم بالمرزاق *
 شمت شي حاجة * انا ما شمت حتى شي * يشم هذي
 الوردة * شم هذي الوردة * شوا هذي الفرغلة * رشيت
 الورد * انا رشيتهم بـ هذا الصباح * رشوا الفرغل * المعلم
 يرشهم في هذي العشية * الفقيه رشنا بما زهر * نرشتك بما
 ورد * رد لي الدراهم * السلطان يرد لك مالك ان شا الله *

ASSIMILATED VERBS.

COMPOSITION 33.

اش وقع * ما وقع حتى شي * اش وقع لك * ما وقع لي
 والو * وقعت له شي حاجة * ما وقع له حتى حاجة * كيف
 وقع هذا الشي * هذا الشي وقع على غيلة * يوقع وقع الموت
 داخلينار * وقع في العام البايث (او الاول) * وقع في الشهر
 البايث * بـ العام الفابل ما يوقع شي هكذا ان شا الله * كيف
 وقع هذا الشي * وقع هكذا * في الشهر الجاي ما يوقع شي هكذا *
 واين وفي خال * وفي في سبتة * وفي في نص الطريف * انا
 وقعت بـ الغرسة ذاتجام * وفي في الباب ذصاحبته * ورث
 الب ذالريال في باباه * هذوم العيال ورثوا المال ذباباهم * هذاك

يورث الھال ذبابہ * انا ورثت السُّدس في المال * انت
ورثت الثُلث في المال * ورث اربعة ذُخوانم ذالذھب *
للبارح وسق الزرع كلہ * في هذي العشية يوسف الصوف
كلھا * اليوم نوسفوا الحمص ذالتاجر يوسف * المركب موسوف *
المركب ذيلنا كان موسوف في دار البيضا *

CONCAVE VERBS.

COMPOSITION 34.

اش شفتوا * شعبنا واحد العردة * شفتِ الكفة ذيابي * ما
شفتھا شي * شاف للسماء * شُف للسماء وتشوب القمر
والنجوم * بعد ما شافوني هربوا للجبل * واحد الحجر طاحت
عليه وقتلته * طاحوا من السطح * اختك طاحت من السطح *
طحت في واحد البير * هذا البرج طاح في العلم البيات *
لاين طاحوا * طاحوا للارض لكن فاموا * واين بيات
السلطان * بيات بے مکناس ويخرج من ثم على الفجر *
العسكر ذالسلطان بات في الفصر * من اين جازوا العسكر *
جازوا من (او على) هذاك الواد * جازوا من السفنطرة *
هيجوز على السوف * جُر من هنا * البارح جازوا الجراد *
طار بلارج * طارت الجدادة * طارت ذيك الحجلة * طاروا
الحجل * طار الباز * يطير هذاك الغراب * هذاك الزرزور
يطير ويسع * الجداد ما يطيروا شي *

COMPOSITION 35.

سأل الدم من الجرحه ذیالده * من هنا ما یسیل حتی شی *
 طاب العنب * طابوا الکرموس * یے هذا الشهر یطیبوا
 البطیخ * یے هذا الشهر یطیبوا اللنجاص * ولدی عام البارح
 یے الواد * البحریة عاموا یے البحر • یے هذا العشیة نعوام
 یے الصهریج * شاط الخبز للدرایش * شاطت الماکله بالزای
 للدرایش * هنا یشیط الشراب * ذاق واحد الشوی ذالشراب *
 انا ذفت واحد الشوی ذالعسل • ذفت هذی اللشینة * ذفتها *
 ما یدوفه شی * خاب من الثور * یخاب من الکاب * خابوا
 بالزای * یخابوا * ابوی شاب بالزای * حتی هو یشیب *
 نشبوا کلنا * زاد الما للخیر * یزید شی حاجة * زادوا
 المال ذیالهم * یزیدوا الدراهم * ابوک باع واحد الذیب *
 باعوا بالزای ذالحمل • الیوم بیع بالزای ذالفین * الیوم
 نشوبوا شی ارانب * ابوک باع شی حاجة * باع واحد
 الطزینة ذالنون * جابوا واحد السلطان ذالحوت * جابوا شی
 سلطان الحوت * لامنی خالک * تلومنی * ما تلومک شی *
 دام بالزای * دیما یدوم *

DEFECTIVE VERBS.

COMPOSITION 36.

ما بقی حتی مخزنی • بفوا کلهم یے اجبل • بفینا یے

اسلّس * يبقى مع بذاته * يبقوا صايدين * ابقى على خير *
 ما بقى والو * بنكث بفت مريضة • السلطان عبد الرحمان
 بنى هذا البرج * الخليفة عبد الرحمان بنى جامع فرطبة *
 نبني داري بالخشب * متى بيني الدار • نبنوها في العام
 القابل * اشكون فلى هذوم الميصات * الطباخ فلاحم *
 الطباخة فلتهم * باش تغلي الميصات * نفايهم بالزيت *
 الطباخ يغليهم بالزبدة * غلى اليا * الحليب يغلي دغية * غلى
 الدم في الروف ذباله * فتى لي البراة * فتاها لي المعلم •
 هو يفتيها لي • ولدك كهي بالسرقفة * يكمي واحد الكرو •
 ما نشرب شي الدخان فدام بابا * هذوك المخزنية كپوا
 بالزاب * نجلسوا ونكموا واحد الشوي *

COMPOSITION 37.

جدنا حكى هذه الخرافة * جدي حكى لنا بالزاب ذاخراف •
 حكوا بالزاب ذاكذوب • كرهت الكذوب * هذي عامين
 من ذي (او باش) عهى جدي * الي كانوا في الحبس
 عموا * هذاك البدوي يعمى • هو يحكمي ما شاى في
 ازالة * نحكوا كل ما وقع لنا * كفاني الكبز الي اعطيتني *
 يكميك مد الزرع * تكميك فلة ذالزيت * ثنى الحمل *
 يشني الدراهم • صديت واحد الغزالة * صديت واحد
 البركة • صديت اربعة ذالبراك * رضى الفصح في رحا

محمّد * باين توحى هذا الزرع * نوحيد في الطاحونة * رخوا
التركيا * البشور غسل في هذا الصباح * الحمار غسل
وجهه في العين * النجم غسل لي وجهي * درك كل ما
حب * يدرك الدراهم * يدرك ما يحب * دركوا من عند
السلطان واحد الهدية * ما يدركوا حتى شي * من اين
جيت * جيت من السوف *

HAMZATED VERBS.

COMPOSITION 38.

السلطان عبد الرحمان أخذ (او خذى) هذي المدينة * المسلمين
أخذوا (او خذوا) برج النصارى * الكليزار ذيلنا أخذ فصة
تطاون * غدا ياخذ المدينة * المسلمين ياخذوا السناحات *
بدأ من هذا الكتاب * بدأ من هذا الكلام * بدأ من هذا
السؤال (او هذي المسئلة) * بداوا (او بدوا) يخدموا * بديت
نبنني واحد الدار * من اين يبدأ يفرا * يبدأ يفرا من الباب
الأول * خبأ (او خبى) الحق * خبعتني في دارة * يخبأ (او
يخبى) الدراهم في الروا * خبى الكتب * ملأ (او عمّر) الشكارة
بالزرع * ملأ (او عمروا) البراميل بالشراب * يعمر البرميل
بأما حياة * معلمي ضرب الكنبري * اشكون يضرب الكنبري *
غفل علينا * يغفل علي * نغفل على ذنوبي * الكافر ما فهم
شي الحق * يفهم كلامي * فهمت او لا * فهمت * من

این شریٹ ہذوم التمر * شریٹہم من السوف * صاحبک
سکران * التمر غالیین * ہذی التمرۃ حلوة بالزای * عندک
واحد الجوزۃ * عندی بالزای ذالجوز *

DOUBLY IMPERFECT VERBS.

COMPOSITION 39.

اشکون جا * جا امیر المومنین * جا الصیاد من الجمل *
بتک المریانة جات من الزنفۃ * جاوا متعلین علی وجابوا سکر
التاجر * جیت من الغرسۃ وجبت البغلة ذالجزار * یی ہذی
العشیۃ یجی الفلاح ونشوفوا واحد العود ایض * اجی دغیۃ
وجب لی البغلۃ * اش شوی الطباخ * شوی واحد الجلس
وواحد الجروج * ہو یشوی ثلاثة ذالبلاس وخمسۃ ذالجواریح *
شویت الجمل * شویتہم * ہذوک المسلیین شواوا واحد الکوی
ومد ذالفسطال * التجام کوی لہ الحبوبۃ (او الدقال) ذی
کان عندہ یی یدہ * کواوا لی الجرحۃ * التجام یکوی لک
ہذا الدقال * انا کویت لہ الجرحۃ ذی کانت عندہ بے
رجلہ * خوی الشکارۃ * خویت الرضومۃ * خواوا وسط
الدار * یخوی الدار * ہو یخوی ہذی الشکارۃ ذالزرع یی
الصندوق * ہم یخویوا الصنادف * عمل اکایک ذیلہ علی
المایدة * اشکون فیکم عمل الفمخ یی وسط الدار * انا
عملتہ * فابن یعمل لاجور * یعماہم یی الروا * اعمل لاجور
یی ذیک الرکنۃ *

DERIVATIVE VERBS.

COMPOSITION 40.

كَمَلُ الْبَنِي * كَمَاهُ * الْهَيَاةُ كَلُوا الْبَنِي * فَيُوفُ يَكْمَلُوهُ *
يَكْمَلُوهُ فِي هَذِهِ الْجُمُعَةِ * عَاوَنَكَ شَيْءٌ أَحَدٌ * مَا عَاوَنِي حَتَّى
وَاحِدٌ * كَأَنَّهُمْ عَاوَنُوهُ * هُوَ عَاوَنَ اخْتِي فَاطِمَةَ * يِعَاوَنُوا بَشِي
حَاجَةً * عَاوَنَ أَنْتَ هَذَاكَ الْبَصِيرَ الدَّرِيوِيْشَ * عَاوَنُوا أَنْتُمْ
هَذَاكَ الْيَتِيمَ الدَّرِيوِيْشَ * عَاوَنُوا الْيَتَامَى وَاللَّهُ يَبَارِكُ فِيكُمْ *
أَعْجَبَكَ هَذَاكَ الْعِيلُ * أَعْجَبَنِي بِالزَّأبِ * أَعْجَبْتُكَ هَذَاكَ
الْعِيْلَةَ * أَعْجَبْتَنِي بِالزَّأبِ * أَعْجَبَكَ الشَّرَابُ * مَا أَعْجَبَنِي
شَيْءٌ * أَعْجَبُوهُ الشَّهْرُ * أَعْجَبُونَا اللَّوَايِنُ * اءَعْجَبْنَا السَّرِيرَ
ذَلِكَ حَالَةً * يَعْجَبُكُمْ بِالزَّأبِ الْكَسْكَسُو * اللَّهُ بَارِكُ فِي
اللَّهُ يَبَارِكُ فِيكَ * اللَّهُ بَارِكُ فِيْنَا * تَخَاطَرْنَا بِأَرْبَعَةِ ذَابْنَادِقٍ *
كَتَحَبْتُ تَخَاطَرُ * مَا كُنْتُ حَتَّى شَيْءٌ نَتَخَاطَرُ مَعَكَ * صَرَدَ (أَوْ
سَبَّحَ) لِي الْخَانَوَاتُ * صَرَدَهُ بِوَاحِدِ الْبَرَاةِ * صَرَدُوا الْبَغْلَةَ مَعَ
الْمَخْزَنِي * نَصَرَدَ لَكَ الْبَرَاةُ بَعْدَ غَدَا * صَرَدَتْ الْمِيزَانُ مَعَ
الْمُنْعَلَمِ ذِيَالِكَ * صَرَدَ لِي الصُّوْبُ كُلُّهَا *

COMPOSITION. 41

وَصَلَتْ لِدَارَهُ وَفَطَّرَنِي * يَفْطِّرُكَ * يَفْطِّرُوكُمْ * فَطَّرَنِي
أَنْتَ * تَعْدِي فِي دَارِي * تَعْدِيْتُ مَعَ هَذَا الْيَتِيمِ * الْيَوْمَ

نَتَغَدَّى مَعَ الْبَشُورِ * هُوَ يَتَغَدَّى مَعَ الْوَزِيرِ * خَالِي
غَدَانِي * الطَّبَاحُ يَغْدِيكَ * اَشْكُونُ عَشَائِي * اَشْكُونُ
يَعِيشُنَا * عَشُونَا * تَعَشَّى مَعَ الْاَنْكَلِيزِ * يَتَعَشَّى فِي الْاَنْهَارِ * نَتَعَشَّى
فِي الْعِشَاءِ * خَلَّى الزَّرِيَّةَ فِي الْبَيْتِ * خَلَّوْا السَّاحَاتِ
وَهَرَبُوا * يَخْلِي الْكَمَلُ * خَلَّدَ اَنْتَ * صَلَّى الْمَغْرِبُ وَيَصَلِّي
الْعِشَاءُ * الْمُسْلِمِينَ صَلَّى الطُّهْرُ وَالْعَصْرُ * عَنَى مَالِيعٌ بِالزَّابِ *
الْغَدَايَ ذِي جَا مِنْ مَرَاكَشَ يَغْتِي فِي هَذِي اللَّيْلَةِ * ارْتَاحَ مِنْ
شَغْلِهِ * ارْتَاحُوا الْاَنْدَامِينَ * نَرْتَاحُ وَاحِدَ الشَّوِي * اجْلَسْ
وَارْتَاحَ وَاحِدَ الشَّوِي * نَجَاسُوا وَنَرْتَاحُوا *

COMPOSITION 42.

الْجَوَالُ الْاَحْمَرُ * اَلْاَحْمَرُ دَارُ الْاَيْدِ * يَنْحَرِفُ
بِالسَّخَانَةِ * ذِيكَ الْاِمْرَاةُ غَطَّتْ وَلَدَهَا بِالْجَلَابَةِ * ذُوْنُ الْاَحْوَانِ
تَغَطُّوا بِحُتَاكِهِمْ * بَاشَ نَتَغَطُّوا * هَذَاكَ الْاَحْمَرُ تَمْسُخِرُ عَلَى
هَذَا الشَّابِ * مَا يَتَمْسُخِرُ شَيْءٌ عَلَيَّ * تَنْزَلُ الْاَرْضُ وَخَبْدَا
بِالزَّابِ * تَنْزَلُ الْاَرْضُ فِي هَذِي اللَّيْلَةِ * مَا تَنْزَلُ شَيْءٌ اِنْ
شَاءَ اللّٰهُ * تَخْرُوطُ الْمَا ذَالْمَهْرِيحِ * تَخْرُوطُ الْوَادِ * اَنَا سَافِرٌ
فِي النَّهَارِ وَهُوَ سَافِرٌ فِي اللَّيْلِ * هُوَ يَسَافِرُ فِي الْبَحْرِ وَاَنَا نَسَافِرُ
فِي الْبَرِّ * هَرَفْتُمَا الْمَا فِي الْاَرْضِ * هَرَفَ الزَّيْتُ عَلَى ظَهْرِي *
خَوَجَ الْعِمَارَةُ عَلَى وَاحِدِ الْاَنْصَرَانِي * اَنَا نَخْرُجُ وَاحِدَ الْعِمَارَةِ
عَلَيْهِمْ * خَرَجُوا بِلَعِ الْاَعْيَابِ عَلَيْنَا * هَذَا رَبِّي مَالِيعٌ اَوْلَادُهُ *

يَمَّا رَبَّنِي عَلَى خَوْفِ اللَّهِ * اشْكُونِ يَرْبِيْ اَوْلَادِي * نَلَاؤُوا
 فِي طَرِيفِ سَبْتِ * يَنْلَاؤُوا فِي الْبَنْدَقِ * اَوَّلَ الْبَارِحِ تَلَاوِينَا
 فِي الرِّبَاطِ * الْمَرَكَبِ بَزُوجِ نَلَاؤُوا فِي الْبُغَاظِ ذُجُبِ طَارِفِ *
 صَيِّفِ الدَّرَاوِشِ فِي دَارِهِ * صَيِّعُونَا فِي دَارِهِمْ * اشْكُونِ
 يَصَيِّعُنَا فِي هَذِي اللَّيْلَةِ * شَيْ اَحَدٍ يَصَيِّعُنَا *

COMPOSITION 43.

الْيَوْمَ تَعْطَلُ بِالزَّوَابِ الرِّقَاصِ * تَعْطَلُوا عَلَى لَهْجِي * الْعُودِ
 اَنْبَاعِ بِخَمْسِينَ ذَاوِ الرِّيَالِ * اَنْبَاعُوا جَمِيعَ الْمَشِينِ * يَنْبَاعُ غَالِي *
 اَتَّبِعْ مَعَ الْفَهْلَوَاجِي * اَتَّبِعُوا مَعَ التَّاجِرِ * مَعَ مَنْ يَتَّبِعُ
 اَخَانَا * يَتَّبِعُ مَعَ هَذَاكَ التَّاجِرِ ذَا الصُّوِيرَةِ * طَاعَ الْمِيَادِي وَهَبَطَ
 (اَوْ نَزَلَ) الشَّوَالِي * نَزَلُوا الْخَنَاشِي عَمْرُوهُمْ بِالْفَمَحِ وَطَلَعُوهُمْ
 لَلْخِزَابِ * الْعِلْمَا اَنْجَبَعُوا فِي الْجَامِعِ * الْكِبَالَةُ يَنْجَبَعُوا فِي
 السُّوفِ * سَلَكْتُ (اَوْ قَلْتُ) اَخْتَدُ مِنَ الْمَوْتِ * قَلْتُونَا مِنَ
 السَّرَاقِ * يَقْلَتُنَا مِنَ الْعَدِيَانِ ذِيَالَهُ * سَلَكْنِي مِنَ الْمَوْتِ *
 سَلَكْنَا مِنَ الْمَوْتِ * عَمِرَ الثَّقْبَةُ بِالشَّرَابِ * عَمِرَتْ الرِّضْوَةُ
 بِاخْمَرِ * عَمِرَتَا الْخَنْشَتِ بِالزَّرْعِ * اسْتَاهَلَ الْاِجَارَةُ عَلَى الْخِدْمَةِ
 ذِيَالَهُ * يَسْتَاهَلُ الدَّرَاهِمَ عَلَى الْخِدْمَةِ ذِيَالَهُ * خَاطَ الشَّرَابِ مَعَ
 الْمَا * اخْتَنِي خَاطَتُ كُلَّ شَيْ * خَاطُوا الْفَمَحَ مَعَ الشَّعِيرِ *
 الْمَنْعَامَ قَزَكَ الطَّرْبُوشَ * قَزَكُوا الشَّعِيرَ * الْغَاضِي وَالْبَغِيمِ
 تَسَامَحُوا * صَرَقَتِ الْبَنْدَقِي * نَصَرَقَدَ * اشْكُونِ سَفْضَى عَلِي *
 سَفْضُونِي عَلَى الشَّرِّ * هُوَ يَسْفَعِي عَلَى صَحْتِي *

PASSIVE VOICE.

COMPOSITION 44.

ترجّعوا كلامه ملىح * العيال خربشوا ولدنا * الفزدار فزدر هذي
الحسكة * سرفوت في العام لاؤل * الناس كآها حيموني *
اولادي يحبّوهم المعلمين * حبوهم • هو شدّ الباب * النحل
عضوهم * سخن اليا * السراف ردوا الدراهم * المسحب وزن
الزردة * يتيفوا بك * كآهم يشوفوك • اولاده خابوا منه *
الحوت انباع * الحوالى يباعوا * ينسوا الخير ذياي * العديان
ذيانا سبوا هذوم الحجار * انطبت النار الي شعلنا * علي شوى
هذي العودة * الحليقة عبد الرحمان بنى الجامع ذفرطبة • بنوا
داري بالخشب * انكوت الغرسة ذياي * فنصو صمانية
يحبيني * احنا ما نحموا شي الناس الفباح * انت حكيت
هذيك الخزافة *

COMPOSITION 45.

انا كذت نشري التفاشر وانت كنت تشري السراول * هو كان
يشري واحد الحبل * كان يشري مدين ذالزرع * انا كنت
ماجي لتطاون وهو كان ماشي لشبشاون * انا كنت شعلت
الشمعة * هو كان شعل العذار * يكون انطبت النار * يتون
فتله في الطريف * ما تطفي شي العافية * ما تغله شي *

نفسوا الدرام * نجلسوا ونرتاحوا * كتحب هذوم البريك *
 ما كتحبهم شي * لاین ماشي انتين * انا ماشي للسوف * ما
 تترك شي صاحبك القديم * نپوليون كان يحكم في فرانسه *
 الطيب ما حب شي تاكل ثلاثة ذالنوبات في النهار * كتب
 لي تحي لهن مرتين في الجمعة * كتحب تشوب الكسوة * ما
 كتحب شي نشوقها * فال له ما يفتح شي الباب * فال
 للباوين ما يفتحوا شي البیان ذالمدينة * لمن كخدم *
 كخدم لبابا * لوكان تختم في الله ما تعيل شي بالزاف
 ذالحرام * كحتاجني * كحتاجك * العبد ما كيحب
 شي يخدم • الله يكون معك * كتعفل علي * كعفل عليك
 بالزاف * اش كحرفك * كحرفني راسي * حرفتي الضرسه *
 حرفوني الضروس • كحرفوني الضروس * كتحب نهدر مع
 الرايس *

COMPOSITION 46.

كتب لكم تحبوه بالمرض ذامراذ * كتحب تخبروني
 بالصحة ذولدي * جددوا انتم كل شي * كان دخلني في
 بيت * كتبت اهم يشبوا ب واحد المرسى • كان يلعب السنطرج *
 فال اهم يحلبوا نالقه * ما تحكم شي على صاحبك * لوكان
 يفرأ هذا الكتاب يتعلموا بالزاف * هم كانوا رجدا عينهم للسمآ *
 انت كنت فيمتني من الارض * الله ينجيني (او يعتقني) من
 ذاك المرض • لوكان فمت من الفراش يكون (او لوكان)

شفت واحد العود مزيان * إذا تعطي الصدقة للدراويش الله
 يبارك فيك * انا ما نفدر شي نسمح هذي المائدة * هو ما
 كسحت شي يمسح البيت * انت كتشارع مع الناس كلها * هو
 كشارع مع باباه * كيغيط لي شي واحد * كنعمر الطنجية بالماء *
 كيعمروا الخنشة. بالنمخ * هو كيعتي (او كيغدي) البرض
 بالصبر * إذا تبكي على ذنوبك الله يسمح لك * إذا تنعل
 الناس ما يبارك شي الله فيك * لو كان تسيغط لي ثلاثين
 ذالريال نشري واحد العود في السوف ذطاون * كان يفتوت
 اولاده * انا كنت نفوت اولاد اخاي * هو حب يزوف
 المائدة * هذا الزواف كيغرب يزوف مليح بالزراف * اختك
 كسحتي يدها * اختي كتكحل عينها * يهاك وشمت ذارعينها
 بالنيلة *

COMPOSITION 47.

كنت مريضة * لا يا سيدي اختي كانت مريضة * اولادي
 مراض * في هذا الصباح كنتوا فرحانين * هم كانوا خوافين *
 بنتي كانت طريفة بالزراف * بنت خالتي مزيانة * بنت
 خالتك كذابة * اش كاين في السوف * كاينين البطيخ
 والدلاح واللبشين والتجاج واللكاس * كاينين بالزراف ذالمسايل *
 كاينين الخيل والخمير والبغال والعودات الحوالى * هذا البيت فيد
 زوج ذاليادي وثلاثر شالية * الغرمة ذياي فيها ستين شجرة *
 البارح كنت مغير * اش كان عندك * ما كنت شي مليح *

ما يكون باس ان شا الله * كنت مروح لكن اليوم لا باس
شوي الحمد لله * عندك شي تفاشر * عندي بالزرا
ذالتفاشر * انا كان عندي واحد الخزين * هم كانوا عندهم اربعة
ذالخزين * يكون عندهم شي خزين حاوي * جمع الخزين
معقرين بالزرع وبالتركيا وبالخص * هو كيسالني عشرة ذالريال *
هم كيسالوني ستاشر بسيطة * انا كنتاله اربعة * ذالبساط احنا
كنتالوهم مائة مثقال * انتم كنتالونا البى مثقال *

COMPOSITION 48.

هذافادر * هذاك تايب * هذوم الرجال تايبين * ولدي كان
حاضر * الشهود كانوا حاضرين * هذا شاكي * هذاك شاري *
انا كنتحب اللحم مشوي (او مشوية) * كل شي مهتم (او
مهوم) * في ذيك الهدينة * هذا اليوضع مدرق من الرياح *
الطيب كان مغير على الهوت ذبنته * عندي موجود كل ما
كيخصنا للسفر * ولد اخاك عنده وجهه مخربش * كلهم كانوا
مساكين * ذيك الارض محروثة * الخشب كده كان مقطع * الدار
كانت مفسومة في النص * انا مفقوص بالزرا معهم * الهما
مغلي * السما مخروط * الجيار باع لي الجير * هذيك الجابية
باعت لي الجداد * هذوم الجداد مزيانين لكن غاليين *
الورد كيعجبوني بالزرا * انا شريت شي فرنيلات مزيانين
بالزرا * النوار كيعجبوني * انا وانت (او آيات) - نكتبوا
هذوم الحسابات * انت وآياه (او هو) تشروا كل ما يخصنا *

عبد الفادر وعلي يمشوا * يصادوا الخياط والحرّاز ماثوا في الفهوة *

COMPOSITION 49.

ما يبس شي الشعير * ما بعث شي اللوبة * بافي ما صلي
المغرب * ما فيس ما وزنوا * أحوالى ما وزنوم شي * ما جابوا
شي اليزان * ما جابوه شي * ما يجيوة لي شي * ما جابوا
شي الفلوم * يجييوهم * لك البحرية ما جاوا شي من البحر *
الصيادين ما يجيوا شي معنا * لامين ما كيخاف حتى من شي *
معلي ما كيخاف حتى من رجل * عمري ما نبيع المال ذيلي *
عمري بست اخني * ما فاف غير احمد * ما خرج لا الرفاص ولا
الحمار * ما اكلت ما نعست * ما انا شي خواي * ما انت
شي مليح * ما هو شي كذاب * ما هي شي طريقة * ما احنا شي
تجار * ما انتم شي سراق * لامننا ما هم شي عالمين * ما اذا
شي فرحان * ما انت شي مغير (او حزان) * ما احنا شي
بصرا (او عريان) * ما انتم شي كافرين * ما احنا شي كافرين *
فيهم بناية وفيهم نشارة * شي منهم بناية وشي منهم نشارة *
نظفروا بالخبز ولسمن *

COMPOSITION 50.

لوكان هو ينساني انا ما نكون شي صاحبه * اذا تحب نهشوا
الفهوة * اذا تسبب الحجار للزنفة يمكن تهجرح شي احد *
لوكان تسروا في الرياض ما يوقع لكم شي هذاك الشي *
اذا تطلع للسطح تتروح * اذا تشري المدة باربعين اوقية تخسر

جميع الدراهم * اذا تشري هذا العود باربعين دورو وتعيه
 لجبل طارف تريح ستين دورو * اذا تجري بالزاب تعي
 ايش بالغفل * لوكان يعرف هذا الخبر يمي بالفرحة * اذا
 يطبقوا هذاك الصو نفوا في اسلاس * اذا ما تاكل شي
 تضعف * اذا تحبوا تبنوا داري نعطيكم العين ذالريال * لوكان
 المعام قتي لي البراة يكون كتبها احسن * لوكان كميت فدام
 بابا يكون سجنى * اذا تافاه في الزنقة فل له ييجي
 لعندي * لوكان السراف لقونا في الطريق يكون فتلونا بلا شك *
 لوكان المخزني ما حضى شي الدوالي يكون سرفوا العنب
 كبد * لوكان الفصو الفرساوي يحميني ما نخاف شي من
 الباشا * اذا الدراويش يطابوا منك الصدقة انطها لهم علي
 محبة الله * اذا تعطي الصدقة للدراويش يكثر مالك * لوكان
 تشفق على الدراويش الله يشفق عليك * بعد ما شاو بے
 هربوا للجبل *

COMPOSITION 51.

زوج ذاالشهود حضروا فدام القاضي * انا ماشي نكتب واحد
 البراة قبل من كل شي * الرقاص وصل اول البارح وييشي
 اليوم في الاولي * اول البارح نزل الشتا بے تطاون * يوسف
 ويعقوب قبل كانوا اصحاب * انا كنت ناكل قبل في
 الاثناس * هو ييجي قبل الثلاثة * وصلوا للجبل قبل متي *
 انا عرفت هذاك الخبر قبل منهم * قبل ما يوصل ابوي وجد

انت العشا * في الشهر ذرمضان المسلمين ما ياكلوا ما يشربوا قبل
المغرب * بالزاي ذا الجيال ماجيين من هنا * بالك رَد بالك *
اجلس هنا * ما نمشي شي من هنا * فاين العكاز ذيالي * ها
هو * فاين المناظر ذيالي * ها هم * فاين السبينة ذيالي *
ها هي * انا كنخدم لبوف * المعلم راه لبوف * اخياط
قطع الكسوة من بوف لتحت * ما تعمل شي هكذا * هكذا
كنجواب باباك (او لباباك) * الرفاص باي ما وصل *
باي ما فريت. كتابي * اخ كنحرفني بالزاي العرسة *
البارح كريت الدار بعشرين مثقال * علي شكى بي للفنصو
البارح * هذا الصبنيول ضربني البارح في وسط السوف * ما
كنخدم شي باطل * شريته رخيص * خلاص يا سيدي ما
كنحبت شي اكثر * يكيك * يميني عيانه ميسج تباك *

COMPOSITION .52

من اين خرجوا هذوك الفلين * خرجوا من هنا * خبرتهم من
فيل * من هنا لقدام ما نتكلم شي معهم * ما كذاكل شي
اخبز باطل * تبعونا من قريب * جاوا من بوا * شعبناكم من
بعيد * نخرجوا على الفجر * فبصونا على غبله * كلهم كانوا
على ركابهم * سيموا لنا الحجار من كل جهة * تحبر الزريرة
تحت المائدة * بالحق * بالصح * سرفوه فدامي * فالد فدام
الدنيا كآها * انا خدمت بزايد * العديان كانوا لداخل *
السارق كان مختبئ لداخل * ما جبروه شي في فلب (او داخل)

الحبس * من طنجة إلى البندق ما ارتاحنا شي * من وقت
إلى جاز من هنا ما شققت شي * من ذاك الوقت ما جاوا شي
العتادين * من أي وقت * من اليوم لاولي ذالمحرم * كنسحب
نكتبه بالعغل * هو كسحب نفرا بالعغل * بعد الماكلة نشربوا
الفهوة * لاولي وصل السلطان وبعده جاوا العسكر ذيلاله * بعد
ما جابوا الكيسان بداوا يشربوا * العيال تخبعوا مورا الحايط *
العسكر جاوا ورانا * الطبجية علوا المدافع من الورا * انا
كنصلي كل يوم * يا ربي عاوني * من ابن جاز هذاك
الحرامي * جاز من هذه الثفة * لاين هرب * هرب للجمل *

COMPOSITION 53.

تخلي بلا تعب آي ما كنسحب شي من فلبك * غلبوا بالسهولة
جميع العديان ذيلهم * إلى آخره (أو الحاصل) زولوا له الكساي
ذيلاله وعصاوه بالزاف * الخليمار خرج بوا من المدينة وشاف
للبحر بواحد المارية ذالهند * سيموه لبوا وفلوه بالعصا * ربطته
صحيح * نسمعون بخاطرنا * نخدم على راسي وعلى عيني *
الحمد لله أكلنا مبيع * انا ماشي جهة بلادي * كيتزل الشدا
جهة طنجة * ما نرتاح شي حتى لمكناش * انا ماشي
حتى لاسفي * ما نرجع شي حتى للليل * العسكرية كانوا يجبروا
جهة الواد * ما يوصلوا شي حتى تطلع (أو تشرق) الشمس *
ما نرتاح شي حتى نكلمه * العسكر الصبنيول وصلوا حتى لهذا *
ما نوصل شي حتى لهذاك * اليوم ما فريت شي الكثرطة *

اليوم ما اكلت شي واحد اللقمة (او حتى لقمة) * عاهد
بالجهالة * نفسموه بحال بحال * عماوه بالحرام * كيخدم من
غير صبر * كلامين حضر على دجلة * محال * بلا شكت * كاهم
شافوه * كان جالس على اليسار ذالندعو *

COMPOSITION 54.

انا ما كنهحب شي الي كتهدر بالفباحة * غذا نبتا نخدم *
الطيب يوصل غذا في الصباح * بعد غذا نهدر مع الموكني *
ما كنهحب شي نخدم اكثر * بتتي طريقة اكثر من
السلطنة * معلمي عالم لكن حراي * ما جاوا غير (او الا)
ثلاث ذالمخرنقة * كل يوم كيغجنيني اكثر واكثر * شبناه لهن من
الواد * عمله مايع * انا كنعمله احسن * انا نطوي الكافط اخير
متك * هذي السبينة احسن من السبينة ذالك * جبب شي
اخر * ما جبب حتى شي * انا ما نصرف شي اقل متك *
اشحال ذالريال صرفت * بالفليل صرفت ميتين ذالريال *
اشحال ذاخليل كانوا في الرحلة * بالفليل كانوا الجين ذاخليل *
تمشي معي غذا للجبل * اذا ما تيشي شي لاخرية سيعط
ولدى * اشحال ذاخليل كيخصنا باش نمشوا لجان * اقل ما
يكون كيخصنا خبسة ذاخليل * فل لد يعطينا واو مد ذالشعير *
كاهم كانوا ثم غير الوزير * بينما كانوا ناعسين سرفوا كل ما كان
في الدار * انا كنخدم بالزاي ذالمرات في اليتافي * المعلم
كيخدم بالزاي في يماه * جاوا بالزاي ذالشواب * جاوا بالزاي

ذاللاس * انت بفصان بالزاي * هو قيان بالزاي * ما عيت
والو * انا ما كنخاي حتى من شي * هذا الشي ما كيصلح حتى
شي * انا ما كنعرى حتى شي * جهت شي اخر * هذا
وكان * انا ما كنحبت لا هذا ولا هناك * اليوم ما خدم لا يوسف
ولا علي * كيظهر لي وصلوا للمحلة ذالعديان عشرة لاي
ذاللاس * با يصتر شي بعد ما يجمعوا عشرين الب نغلبوهم بلا
تعب * الله يكون معنا ولا غالب الا الله * عوري ما ذفت
واحد الشراب بحال هذا * يا ربي عاوني * يحيي او يكتب
واحد البراة * اعطني العود او الدراهم * امن صاب نتس في
هذي الليلة * امن صاب يوصل على خير * امن صاب لوكان
كسبت المارج * امن صاب تربح بالزاي ذالفلوس * امن صاب
تشوي لي واحد انطربوش *

COMPOSITION 55.

علاش بعث السكين * بعته لاني ما عذدي شي فلوس *
علاش يشوب في هناك لازر * يحب يعرفك * انا جالس
لاني ما كنحبت شي نخدم باطل * المساجن خرجوا بالكري
من الحبس * في الاول بنى واحد البرج وبعده بنى واحد
الدار ليل * عتي هذا البراة للمحمارة * وفيل ساجروا بكري *
انباعت دار القاضي * وفيل تنباع غذا * وفيل يحيي اليوم
الوقاص * يمكن يحيي * يمكن يبات في البندق * يمكن
يفي في الطريق * كيعله بالعاني * اس كتواجيني *

كنقول لك هو ما اعطاني حتي حاجة * ما عندي حاجة
معه لا بد تدفع لي دراهمي * كنوغبك تصبر علي * ربما
ندفعه لك في هذا الشهاړ • يمكن يصحي يشوطني *
ربما يكون كتب البراءة وهم ما فبضوها • امن درى جات
شي براءة ليلى * على العجر سبعا الحسن ذاليدفع * انا كنت
على ركابي حين دخلوا لبيتي * انا كنصلي على ركابي *

COMPOSITION 56.

اولادك فاموا بكري * المتعلمين فاموا ابكر مثلك * العيال جاوا
بكري بالزراي * بافي كنكتب * بافي كنيخط * يياك بافة
ما فامت * بافين ما تعشينا * كننحب واحد الكرو * هات *
هو كينعس بالهنا * تخبّعوا مورا الباب * البخزنية كانوا يجبروا
مورا السارق * كان يختم مغير في الموت * كان مغير على الفبر
ذبابه * بے لآخر فال ها يخرج شي من داره * كننحب
تجوز البافت بالعبادة * يا الله نيشوا للغرسة * بالحق يستعمل
لاجرة * كننكتب بعض المرات في الليل * كننخرج بالزراي
ذالمات للرياض * الخياط اختراز كانوا سكرانيين • الحارة وانجمالة
وصلوا بكري بالزراي * بافي ما اكلت * بافين ما صليتوا *
بافين ما صليتوا * بافين ما شروا الطنجية * بافين ما شروا *
الطيب بانبي ما داواني * هو يصحي ويداويك ان شا
الله • انتم الكهد الله *

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